OUND

THE

CATECHISM

OF

he *Weſtminſter* ASSEMBLY,
With the Proofs from Scripture more full and exact than in any former Editions: A Confeſſion of Faith, and a Prayer; both, in the Words of the *Catechiſm*.

With

Select Century of *David's* *PSALMS* and Scripture *HYMNS*; with proper Directions for the true Art of *SINGING*.

John Clifford, M. of the Goſpel.

Tim. 1. 13. *Hold faſt the form of Sound Words.* Deut. 11. 19. *Ye ſhall teach them your Children.* Jam. 5. 13. *Sing Pſalms.* Mat. 26. 30. *They Sung an Hymn.* 1 Cor. 14. 15. *I will Sing with Underſtanding.*

With

n Appendix, or the Chriſtians Daily Work. By another Hand.

ONDON, Printed by *W. Pear-ſon*, for *John Lawrence* at the *An-el* in the *Poultry*, 1699.

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TO THE
READER.

TIS a Divine saying in the Word of Truth, Heb. 11. 6. He that cometh to God must Believe that he is. Accedere ad Deum (*saith* Gerhard) est Deum ex verbo agnitum rectè colere. *To come unto God is to Worship Him in a right manner, which cannot be without a true Knowledge of God: Ignorance is the parent of Irreligion. And the Holy Scriptures are a perfect Treasury of Divine Knowledge; so that most excellent Catechism of the* Westminster *Assembly is a very proper Key to open it. 'Tis a compleat System of Orthodox truths; and so many more Divines as those that composed it, are not able sufficiently to commend it. It contains Lessons not only usefull for Children and Servants, but for Parents and Masters too: Ministers also while they perform the great Duty of Cate-*

chizing in the publick Congregation may learn of their Catechumens, and be instructed by teaching. and all present have this advantage by such a Catechistical Exercise, either to receive more Knowledge, or to recollect what they knew before. In this Edition many mistakes of the Press are amended and not a few pertinent proofs of Scripture are added: but there is no more of the sacred Text inserted, than what might with full Sence directly prove the several Branches of each Answer which method as it doth useful contract the Book, so it brings much light to the understanding, and is great help to the Learners Memory. The Confession of Faith contains the Fundamental Doctrines of the Christian Religion in the very Words of the Catechism, is a form of Sound Words not unfit for the memory of grown Christians; and might be a good Practise which can be condemned, if young ones (who are any ways Understanding and Serious in the Things of God) did give this account of their Faith in the

lick Congregation. The Prayer also in the Words of the Catechism, and according to that Answer in the Catechism which tells us what Prayer is, may be of great use to all those for whom 'tis intended. Now if the Scriptures were Searched into, and the Necessary Principles of Religion were well understood, as More might Worship God, so All would do it Better. Their Sin is great who live without any Worship of God, and they cannot be excused from Sinfull guilt, who are Partial in it. Observe then, that Singing belongs to Family-Religion as well as Praying; and as well a part of Publick Worship, as other Ordinances of the Gospel. We must Pray continually. 1. Thes. 5. 17. Pray without ceasing. Ἀδιαλείπτως. Augustin Expounds it thus, Nullo die intermittentes certa Orandi Tempora: And what are these Certa Orandi Tempora, but chiefly the Morning and Evening according to the Pious usage of all Christians? Estius gives a Reason why we should take every day some opportunities for Prayer;

Semper & in omnibus opus habemus auxilio Dei. *Always, and in all Things we have need of God's help*; *and for the same reason must our Praises be continual*; *this was the Practice of Holy* David. Psal. 71. 6 תְּהִלָּתִי תָמִיד, My Praise shall be continually of thee. Tehillim *which comes from the same Root* Halal *is the General Title of the Book of* Psalms, *and is promiscuously used both for* Psalms *and* Hymns. *And* Thamid *which is Translated* continually *is taken as* (Mr. Leigh *Observes*) Num. 28. 3. Pro jugi sacrificio quod quotidie mane & vesperi offerebatur. *So that* David's *meaning is this, I will every Morning and Evening Sing a* Psalm *or* Hymn, *O God, unto thee Praise. So* Heb. 13. 15. Let us offer the Sacrifice of Praise to God continually. *Here by* θυσίαν αἰνέσεως *the Sacrifice of Praise*, Gomarus *and others do Understand* Psalms *and* Hymns. *And it seems to be the Practice of Primitive Christians by that* Basil in Orat. de precibus; Hymni quasi sale condiendla Opera; or

Wor

Works must be seasoned with Hymns *as with Salt. 'Tis also the Duty of every particular Christian to joyn with others in the publick Praises of the Church*: Psalm the 67. 3. Let the People Praise thee, O God: Let All the People Praise thee. כלם Omnes ipsi. *'tis very Emphatical. And if it should be a natural Defect in any that they cannot Sing*; *'tis certainly a sinfull neglect in many that they sit silent in the publick Assembly, when others are Singing. As therefore the Singing of* Psalms *and* Hymns *to the Praise of God is both commended and Commanded by the example and Exhortations of* Christ *and his Apostles*, Mat. 26. 30. They Sung an Hymn. Jam. 5. 13. Sing Psalms: *So to promote this Godly exercise, You have together with the Catechism one Select Century of* David's *Psalms and Scripture-Hymns partly Composed, but for the most part Collected with such alterations, that the Metre might be Pleasant, and with such Choice that the Matter might be Practical. The Psalms (except some*

few) are such, whose Principal Ma-
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Verses, which are commonly enoi
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is Sung, This Duty (if such a thing could be Obtained) might be better Performed without Reading every Verse, and so the Harmony would be far Better without any Interruption. And that this part of Divine Worship might be done Decently and in Order, some Necessary Directions are given for Singing by Art. 'Tis indeed the Mental part which is the Chief, when the Heart is rightly Disposed and Spiritually Affected with Divine Things in Singing. When the Attributes of God which we Extoll in a Psalm do work in us a suitable Reverence; when the manifold Mercies of God for which we Praise Him in an Hymn, do engage us to Love and Better Obedience: And when with sincere Resolutions of Soul we approve of and yeild to the Godly Instructions contained in these Spiritual Songs, then might we be said to make Melody in our Hearts to God. Ephe. 5. 19. But besides this, there must be also something Vocal, or the Tunable Pronouncing the several Syllables of a Verse, according to some Rule. Psal. 63. 5. וּשְׂפָתַי רְנֹנוֹת׃

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Labiis præconiorum, *With Lips of Tunable Songs: For the Root* נָגַן *Signifies*, Canere, cantillare, personare Voce clara. *To Sing changeable Notes with a clear and loud Voice. And as some were appointed to teach this Holy Art*, 2. Chron. 23. 13. Such as taught to Sing Praise. So David *doth Exhort all to Sing Skilfully* Psal. 33. 3. הֵיטִיבוּ נַגֵּן Benefacite in modulando. *The Root* יטב *Signifies* Placere, Disponere. *And What can be more pleasing than a Spirituall Song well Ordered both as to Metre, Tune, and Time? we may consider also That of the Apostle* 1 Cor. 14. 40. Let all things be done Decently and in order. *Decently* εὐχημόνως. *'Tis a Metaphor from a Garment well Composed made Fitting and Comely: and if all things must be done Decently, then Singing, which is so Principal a part of Divine Worship. But how can our Praises be Decent and fitting for the Gol of order if they be not Sung after some Comely and well composed Tunes?*

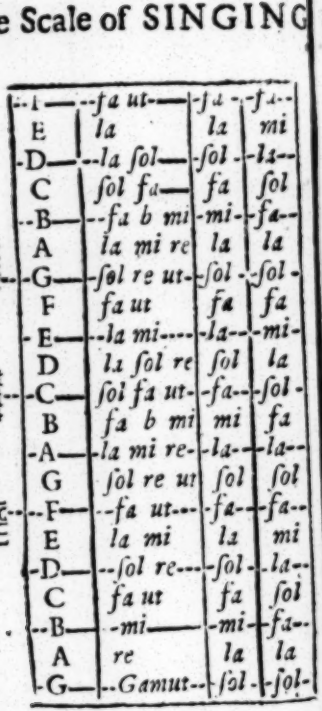
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In Order Κατὰ τάξιν. Τάξις *is opposite to confusion, and it Signifies such placing of things like and unlike that the whole might be a delightfull System. Thus by Notes some Higher and some Lower orderly Tuned and Timed, is made a well-composed Harmony, but without this, there will be nothing but an ungratefull Disorder. And agreeable to this Precept of the Apostle* Paul, *was also his Practice,* 1 Cor. 14. 15. I will Sing with the Understanding τῷ Νοΐ: Νοῦς, *the Understanding is not only that Act by which the Mind doth conceive of things; but 'tis also Transitive, and signifies our conceptions as made Intelligible to others. And thus we must not only know what we Sing, but express it in such Vocal Sounds, that others might Understandingly joyn with us. But this cannot be, unless we use some Method in Singing, such as you have in the following Directions which are Brief and Easy.*

The

The Scale of SINGING



For Understanding the Scale, Observe,

(1) The Eleven Right lines are called Rules, and such Notes as stand upon them are said to be in Rule, as *F fa ut*, *D la sol* are in Rule. Five of these lines are enough for a Psalm-Tune; and if the Voice extend higher or lower, a short line is added.

(2) The Ten middle parts between the Rules are called Spaces, and such Notes as stand there are said to be in Space, as *E la*, *C sol fa* are in Space.

(3) The Four parts included by the perpendicular lines are called Columns.

The First Column on the left Hand contains the Capital Letters called *Cliffs*: But Three only are expressed, *F fa ut* for the Bass, *C sol fa ut* for the Tenor, *G sol re ut* for the Treble, which they call the Three Signed *Cliffs*: And in a Psalm

Pſalm inſtead of the Letters *E*, *C*, *G*, are uſed theſe Marks,

This  for the Baſs.

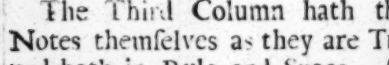
This  For the Tenor.

This  For the Treble.

The Second Column hath certain Syllables which being joyned to the *Cliffs* do make the Name by which the Notes are called in Rule and Space.

The Third Column hath the Notes themſelves as they are Twined both in Rule and Space. As for Example in the Three Signe *Cliffs*.

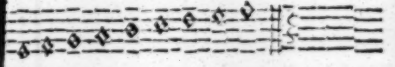
The Baſs.



Here the Notes are Named Thus, *Ga mut* in Rule, *A re* in Space, *B mi* in Rule, *C fa ut* in Space.

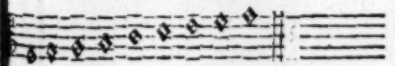
pace, *D ſol re* in Rule, *E la mi* in pace, and *F fa ut* is the Signed *Cliff*; But the Notes are Tuned Thus, *Sol, La, Mi, Fa, Sol, La, Fa, ol, La.*

The Tenor.



Here the Notes are Thus Named; *D ſol re* in Rule, *E la mi* in pace. *F fa ut* in Rule, *G ſol re ut* Space, *A la mi re* in Rule, *B fa mi* in Space, and *C ſol fa ut* is the Signed *Cliff*; But the Notes are Tuned Thus, *Sol, La, Fa, Sol, La, Mi, Fa, Sol, La.*

The Treble.

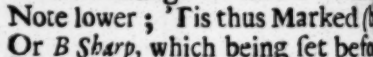


Here the Notes are thus Named, *E la mi* in Rule, *F fa ut* in pace, and *G ſol re ut* is the Signed *Cliff*, &c. And the Notes are Tuned

ned Thus, *La, Fa, Sol, La, Mi, F*
Sol, La, Fa.

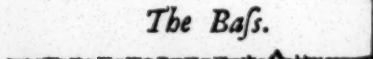
The Fourth Column hath t
Notes as they are Tuned in Ru
and Space, when there is a *B C*
in *B fa* b *mi*. The *B Cliff* is eith
B Flat, which being ſet in *B fa*
mi doth change *Mi* into *Fa* half
Note lower; 'Tis thus Marked (
Or *B Sharp*, which being ſet befo
Fa or *Sol* raiſeth them half a No
higher; 'Tis thus Marked (♯), a
Examples of it you have in t
Pſalm Tunes. But *B Flat* may
thus Explained in the Three Sig
Cliffs.

The Baſs.



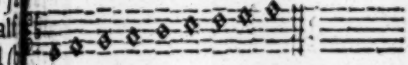
Here the Notes are Named
before, but Tuned thus, *Sol, La,*
(Flat) *Sol, La, Mi, Fa, Sol.*

The Tenor.



Here the Notes are Named as before, but Tuned thus, *La*, *Mi*, *Fa*, *Sol*, *La*, *Fa*, (Flat) *Sol*, *La*, *Mi*,

The Treble.



Here the Notes are Named as before, but Tuned thus, *Mi*, *Fa*, *Sol*, *La*, *Fa*, (Flat) *Sol*, *La*, *Mi*, *Fa*.

Thus might the Scale be understood, which is the first step to the Sacred Art of Singing Psalms and Hymns. Now observe further these Three things,

(1) A *Mood* is the proportion of Time in Measuring of Notes; and 'tis common where all go by Two, as Two *Semibriefs*, to a *Brief*; Two *Minims* to a *Semibrief*; 'Tis thus Marked on the middle Line (C). Triple Time where all go by Two, except the *Minims*: As Two *Semibriefs*, to a *Brief*; Three *Minims* to a *Semibrief*, 'tis thus Marked on the middle Line (3).
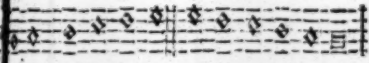
(2) Notes are of Tune
Time. Notes of Tune are,
Sol, *La*, *Mi*, which are known
Rule and Space by the Princip
Note *Mi*. For above it are
Sol, *La*, *Fa*, *Sol*, *La*, and then *Mi*
gain. Below it are, *La*, *Sol*,
La, *Sol*, *Fa*, and then *Mi* again.

Notes of Time are Three:
Brief Tuned twice so long as a *Sem*
brief, and Closes up the Psal
Tune, 'tis thus Marked (𝅜)
Semibrief the Master-Not is T
ned not so long as a *Brief* by ha
but twice so long as a *Minim*;
Closeth up the several parts o
Psalm-Tune, and is used in T
ple Time, 'tis thus Marked (𝅗𝅥)
A *Minim* is Tuned not so long
a *Semibrief* by half; 'tis thus Mar
ed (𝅗𝅥).

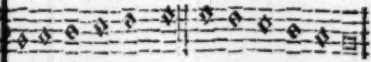
(3) A Bar is either single
Regulate the Triple Time, or do
ble to devide the several parts
the Psalm-Tune, and close it u
So much of the Theory. Now
Practice.

(1) M

(1) Modulate the Voice by ſounding the Notes Tunably up and down.

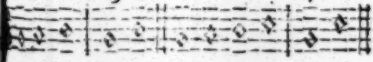


ſol la mi fa ſol la la ſol la mi la ſol

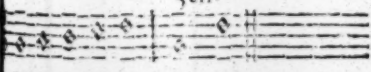


ſol la fa ſol la mi mi la ſol fa la ſol

(2) Tune Thirds, Fourths and Fifths, which is done by omitting the middle Notes at the ſecond Tuning; as,



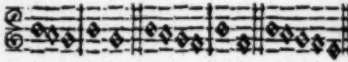
ſol la mi ſol mi ſol la mi fa ſol fa



ſol la mi fa ſol ſol ſol

accor-
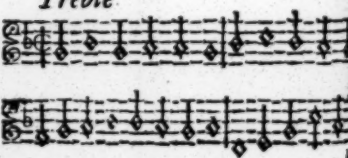
According to the ſame Rule alſo
Thirds, Fourths and Fifths to
Tuned by the Voice Deſcend
as,
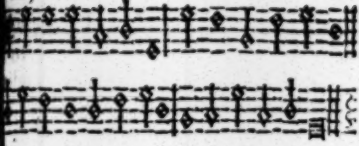


(3) Sing Pſalms according
theſe following Tunes which
the Beſt, moſt eaſy, and comm
ly uſed with their proper D
logies.

All Glory and Renown,
Be to the Lamb therefore:
To him that on the Throne
Be Praiſes ever more.

Treble
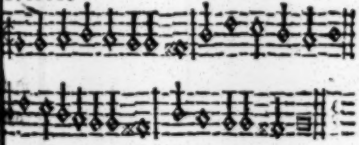


Baſs.



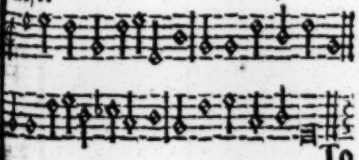
At a Funerall.

Him that ever lives, who will
Raiſe all the Dead agen,
Tribe the higheſt Glory ſtill;
Give Praiſe to Him, *Amen.*

Treble.



Baſs.
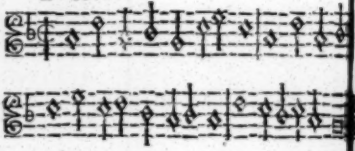


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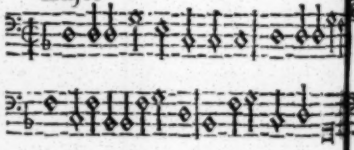
To God our Saviour therefore
That on the Throne doth sit
Be Praise and Glory evermore
From henceforth; So be it.

Advice and Comfort.
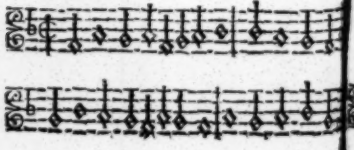
Treble.
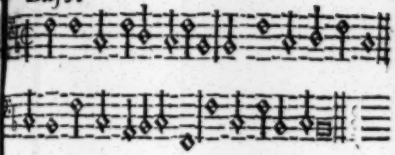


Bass.



Treble.



Baſs.

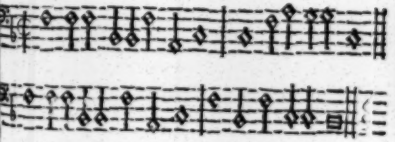


Confeſſion and Prayer.

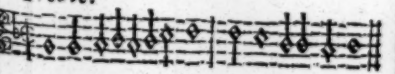
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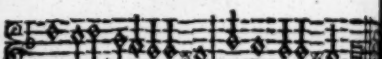


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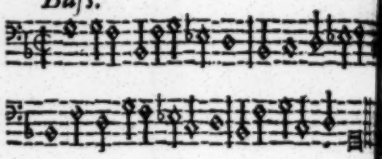


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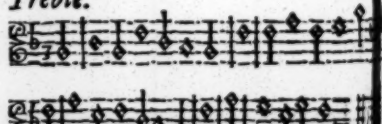


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Thanksgiving and Praiſe.

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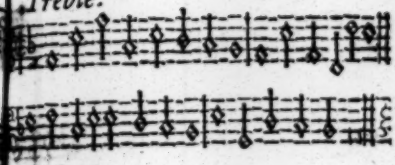


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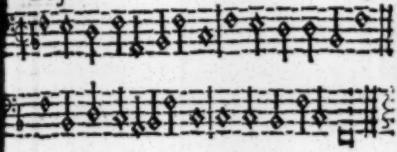


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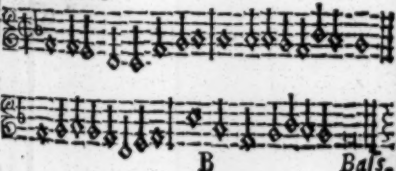


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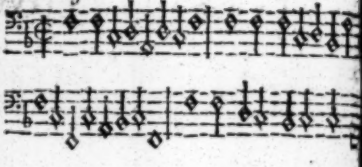


To the All wiſe Immortal one,
Whom holy Angels do adore,
Who ſits upon the higheſt Throne,
Be given Praiſes evermore.

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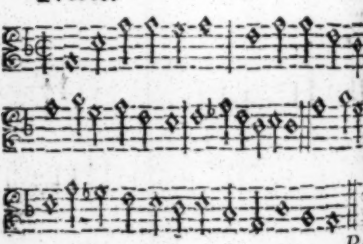


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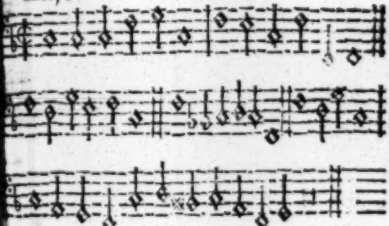


To him that Rules the Earth,
As King of Kings moſt High
Whoſe Lordſhip is ſet forth,
And rais'd beyond the Sky.
Give ye therefore,
Glory and Praiſe,
Throughout your days,
And evermore.

Treble.

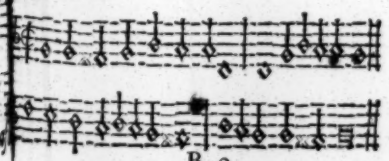


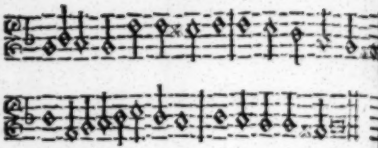
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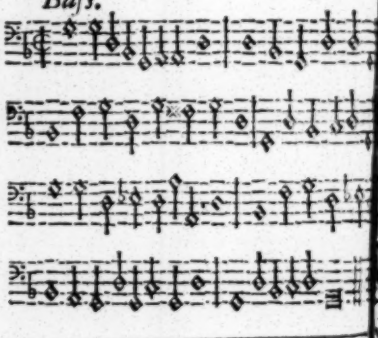
To the Supream Eternal one,
Whom Man cannot behold;
Who over all doth Rule alone,
Still Bleſſed as of old:
Who wond'rous is in all his ways,
Moſt Holy Juſt and True,
Give ye ſincere and thankful Praiſe,
As is to him moſt due.

Treble.
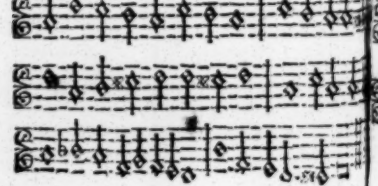




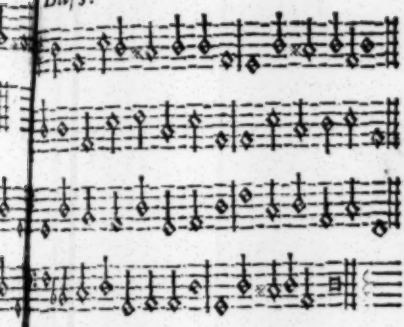
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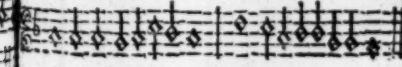


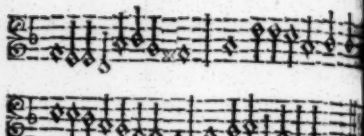
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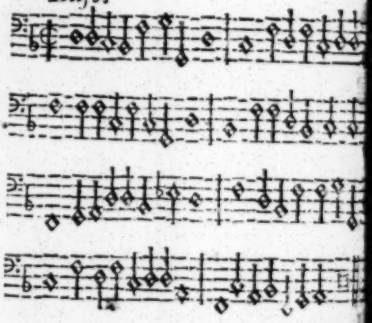
To him whoſe Mercies ſtill endure,
Who always doth abound in Grace,
Whoſe loving kindneſs is moſt ſure,
To them that humbly ſeek his Face.
Who will not always Wrath retain,
But ſoon is Reconcil'd again, [main
Give while your life and breath ri-
And evermore due Praiſe, Amen.

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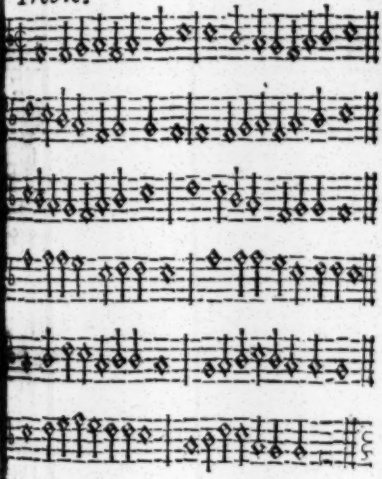




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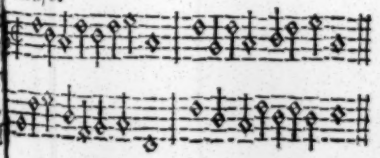


To him whoſe Name *Jehovah* is
The Earth and all therein is his
To him that ſits upon the Thro
Which is an everlaſting one.
To him that doth the humble ra
Who doth moſt ſecret things eſp
And doth the Hearts of all Men t
Give ye all Glory and due Praiſe.

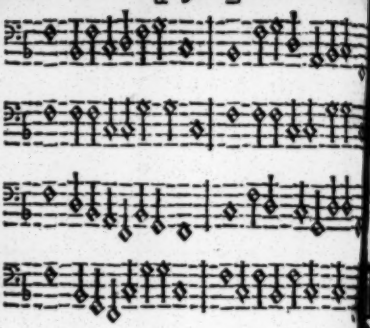
o Father Son and Holy Ghoſt,
ive Glory to the uttermoſt,
raiſe ye the Lord, Praiſe him,
[agen,
oth now and evermore, Amen.

Treble.



Baſs.





Thus I have given thee, Chri
Reader, what may be neceſſary fo
Direction and help, that the grea
ty of Singing Praiſes to God and
Redeemer might be performed De
ly and in Order.

To the Praiſes of every Day,
daily Prayers, in which be not
mindfull of Him, who is thine
Lord, and his unworthy Serva
the Work of the Goſpel,

JOHN CLIFFO

Winburn,
July 20.
1698.

PSALMS.

PSAL. 1.

BLeſſed is he that doth not ſtray
where ill-adviſers walk:
Nor ſtandeth in the Sinners way,
nor ſits where Scorners Talk.

But in the Statutes of the Lord
he taketh great delight:
And meditateth in his Word
devoutly day and night.

He ſhall be like the Trees you ſee
ſet near the waters ſpring,
Which timely, as their ſeaſons be,
abundant fruits do bring.

His leaf ſhall never fade nor fall,
but keep both freſh and green
And what he doth it ever ſhall
in happy caſe be ſeen.

Ungodly Sinners are not ſo,
not in this happy caſe:
But like the chaff which to and fro
the wind drives from its place.

In judgment ſinners ſhall be throw
out of the juſt Man's ſight:
For to the Lord the juſt are know
but ſinners periſh quite.

PSAL. III.

O Lord how much do they
(cre
that riſe to trouble me?
And they that do diſturb my Pe
how many Lord they be!
How many of my Soul have ſai
God will not Help afford:
But thou art my defence and a
to raiſe me up O Lord.

My Prayer unto thee on high
an anſwer did obtain:
I laid me down moſt quietly,
I ſlept, and roſe again.

Becauſe the Lord doth me incl
with his ſupporting aid,
Amidſt ten thouſand of my foes
I will not be afraid.

O Lord on my behalf ariſe
from foes to ſet me free:
All ſafety in thee onely lies,
bleſt ſhall thy people be.

PSAL

PSAL. IV.

HEar me, O God, my righteouſneſs,
Who didſt enlarge me in diſtreſs:
How long vain men will ye deſpiſe
My glory, ſeeking after lies.
Know ye that Saints are God's dear choice,
And he will ſurely hear my voice:
Then ſtand in awe, lay ſin apart,
And commune ye with your own Heart.
True righteouſneſs to God preſent,
And truſt in the Omnipotent:
Many there be deſiring thus,
O who will ſhew ſome good to us!
Thy favour ſhew us Lord we pray,
Thy Countenance on us diſplay:
Then thou wilt give this heart of mine
More joy then is in Corn or Wine.
In peace my ſelf I will repoſe,
And take my reſt ſecure from foes:
For, Lord, I am aſſured well
That by thee I ſhall ſafely dwell.

PSAL. VIII.

O Lord our Lord how excellent
In all the earth is thy great
(Name
Above the Heavens eminent
Is ſpread the glory of thy fame.
From mouths of babes and ſuckling
(young
Thy mighty ſtrength thou doſt o
(dain
To ſilence the reproachful Tongue
And the avenging foes reſtrain.
On Heaven when I fix mine eye
On Moon and Stars thy Creatur
(rare
Why ſhould God viſit Man, think
Or for the Son of Man take care?
Him next to Angels thou didſt pla
With glory & with honor crown'
Thou didſt him with great Lor
(ſhip gra
Over thine handy-works renown
Thou gaveſt him whatever went
Thro' all the Seas, or thence ca
(forth
O Lord our Lord how excellent
Is thy great Name in all the Ear

PSAL. I

PSAL. XV.

WHo ſhall be truly bleſt,
To dwell with thee O God?
Who in thy Courts ſhall reſt,
The place of thine abode?
Where they might ſee
Thy ſaving Love
Shine from above
So full and free.

He that uprightly deals,
And all with Juſtice doth:
And nought in heart conceals,
But ſuits with wotds of Truth:
Who ſlanders none,
Nor with his Tongue
Doth any wrong
To any one.

Who doth the vile reject;
To Saints much honour bears:
Doth not on loſs reflect
To break what once he ſwears.
By Uſury
He doth refuſe
His coyn to uſe
Oppreſſingly.

That Bribes doth never take
Againſt the Innocent:

Nor falſe inventions make
The juſt to circumvent.
He that doth this,
Shall never move,
But from above
Still fixed is.

PSAL. XVI.

LOrd ſave me, for I truſt in thee
Thee have I own'd my God
(to be:
My goodneſs, Lord, hath no extent
To thee, but to Saints excellent.
Their woes ſhall come on more and
(more.
Who do their Idol Gods adore:
Their whole falſe worſhip I deteſt.
God is my cup and portion bleſt.
To bleſs the Lord I will delight,
Who hath adviſ'd me what is right:
I ſet the Lord at my right hand,
And ſo am always ſure to ſtand.
Hence gladneſs hath my Soul poſſeſt:
My fleſh in joyful hope ſhall reſt:
Thou wilt preſerve me ſure & well
And never leave my Soul in Hell.

The path of life thou wilt me ſhew,
That endleſs life; that I may know
The joy of heaven in full ſtore,
Enjoying pleaſures evermore.

PSAL. XXIII.

MY Shepherd is the Lord,
Of me he taketh care:
He will to me afford
All things that needful are.
He will ſupply
What I do crave
That ſhall I have
Abundantly.

When I do go aſtray,
The Lord ſhall me reſtore
To walk in his right way,
And keep it evermore.
He keeps me ſtill,
And in his ſight
With pure delight
He ſhall me fill.

No evil will I fear
When I approach to Death;
For then my God is near
At my departing breath.

And I am ſure
That then my God
With Staff and Rod
Will me ſecure.

His goodneſs great and kind,
His favour and his love
I ſhall for ever find
Imparted from above.
My God moſt high
With Mercies free
Shall follow me
Eternally.

PSAL. XXIV.

THe Earth doth Lord to thee (pertain
its fulneſs is thine own:
And all things that therein remain
belong to thee alone.

For thou haſt firmly fram'd it ſo
above the Seas to ſtand:
And thou haſt laid the flouds below
to keep within the Land.

O Lord, who to thy Tents of grace
ſhall come and reſt there ſtill?
Or who ſhall have a dwelling-place
in thy moſt Holy Hill?

The Man who walks in God's true (fear,
whose works are just and straight:
Who speaks the Truth from heart (sincere,
and utters no deceit.

This Man the Lord his God shall (bless;
and he shall surely have
The full reward of Righteousness
from God that doth him save.

For such do seek the Lord indeed,
this is the Godly Race;
O Jacob's God, this is the Seed
of them that seek thy face.

PSAL. XXV.

I Lift my heart O Lord to thee,
my God and guide most just:
O let me not ashamed be,
for in thee do I trust.

Let there be never shame to those
that duly wait on thee.
Teach me the way which thou hast (chose,
in truth, Lord, guide thou me.

Remember unto me, O Lord,
thy kindneſs manifold:
Thy tender Mercies now afford,
for they have been of old.

My youthful ſins done long ago
O Lord remember not:
But ſhew me mercy free, that ſo
they may be all forgot.

The Lord is good and juſt, therefo
he taketh great delight
To teach the ſinners more and mo
how they might go aright.

And he that doth his heart poſſe
with fear of God, ſhall know
The perfect paths of righteouſne
wherein he ought to goe.

PSAL. XXVII.

GOd is my ſaving health & lig
Why ſhould I therefore be d
(may'
He is my life, my ſtrength & mig
Of what ſhould I then be affraid

One thing I have deſir'd of God,
Which of him I will ſeek for ſti
That I might have a bleſt abode
In Sions Conſecrated hill.

In time of trouble I am sure
To have the Lord my near defence:
His secret tent shall me secure;
He is my rock and confidence.

O Lord leave not thy servant quite,
Thou wast my Helper heretofore:
I did find favour in thy sight (more.
When Parents would me help no

Teach me O Lord thy way to know
And me by thy good grace dispose;
That in a plain path I may go
Because of all my spiteful foes.

Help in thy goodness was my stay
Or else Lord I had failed quite:
Wait on the Lord ye Saints alway,
Rejoyce ye in his saving might.

PSAL. XXX.

I Will extoll thee, O most high,
I raised am by Thee:
Thou hast not made my Enemy
to triumph over me.

To thee I cryed for releif
and thou O Lord didst save:
Thou Lord removing all my grief
didst bring me from the grave.

O all ye Saints for mercies past
to God your praises sing:

His wrath doth but a moment last
his favour life doth bring.

When I was in Prosperity
I spake of lasting peace:
But when thou didst thy face deny
my comforts quickly cease.

Then in my trouble I did cry
to thee, O Lord, and said
Can dust give praises if I dye
be Lord my saving aid.

Then thou didst hear my mourning
and turn it into praise:
Therefore my God I will rejoyce
and bless thee all my days.

PSAL. XXXI.

O Lord thou art my help & hope
here I will refuge take:
Guide me with thy divine support
O God for thy Names sake.

The spirit which thou gavest me
I to thine hands commit:
For thou Lord God of truth art he
that hast Redeemed it.

Lord pity me, do thou condole
for I am in distress:
Mine Eye, my Belly and my Soul
consume with heaviness.

My life is ſpent with miſery
my years in ſighs decay;
Strength fails me thro' Iniquity
my bones conſume away.

My times are all at thy diſpoſe,
do thou then ſet me free
From bloody hands of all my foes
that follow after me.

Upon thy faithful ſervant make
thy ſaving face to ſhine:
And ſave me for thy mercies ſake
for I am one of thine.

PSAL. XXXIV.

COme near to me my children dear
and hearken to my word:
And I will teach you how to fear
the true and living Lord.

Who is the man that would live long
and lead a bleſſed life?
See thou refrain thy lips and tongue
from all deceit and ſtrife.

Do thou refrain from doing ill
and all good deeds embrace:
For quietneſs be ſeeking ſtill,
and follow it apace.

Becauſe the Lords indulgent eye
upon the juſt is bent:

His

His ears are open to the cry
of all the Innocent.
But in his anger from on high
he ſees the wicked train,
To cut off all their memory
that none of them Remain.

But when the juſt call for relief,
the Lord doth hear them ſo;
That out of all their pain and grief
he timely lets them go.

PSAL. XXXVI.

O Lord thy mercy doth aſcend
above the heavens high:
So doth thy faithfulneſs extend
unto the ſtarry ſky.

Thy righteouſneſs is like the hills
the greateſt not the leaſt;
Thy judgments a deep Ocean fills
thou ſaveſt man and beaſt.

How excellent Lord is that grac
and love that from thee ſprings
Therefore the ſons of men do place
their truſt in thy ſpread Wings

The fatneſs of thine houſe O Lord
thy ſaints ſhall ſatisfy:
Thou ſhalt moſt pleaſing Joys af
to them abundantly. (ford

Becauſe

Becauſe the ſpring of life moſt pure
doth ever flow from thee,
And in thy light we ſhall be ſure
eternal light to ſee.

O then continue thy ſweet grace
to them that have thee known
And let thy righteouſneſs embrace
the upright hearted one.

PSAL. XXXIX.

LOrd make me underſtand mine end
my days uncertain date;
That I may fully apprehend
the frailty of my ſtate.

Lo! thou haſt made my days a ſpan
mine age as nothing is:
Surely mere vanity is man,
at beſt no more then this.

Each man doth walk in vaineſt ſhew
and they are vext in vain:
He heaps up wealth but doth not know
who ſhall take all his gain.

When God for ſin doth man chaſtiſe
how quickly is he gone:
He is conſumed ſoon, and dies;
ſo vain is ev'ry one.

Lord hear my prayer and my cry,
who am a ſojournor:

A ſtranger on this earth am I,
as all my fathers were.
O ſpare me Lord a little ſpace
before I loſe this breath:
That I may gather ſtrength o
before I go to death. (grac

PSAL. XLI.

THe man is bleſſed that doth
(mind
To help the poor in their diſtreſs
He ſhall in God ſafe refuge find,
In times when trouble doth oppreſs

The Lord will him preſerve alive
With earthly bleſſings he ſhall thrive
The Lord ſhall keep him ſafe like
From all his hurtful enemies. (wil

When ſickneſs caſts him on his bed
He ſhall with ſtrength be comforted
Yea God ſhall make his bed for him
And eaſe each pained weary Limb

Be merciful O Lord to me (free
And heal my ſoul with pardon
Remove from me my ſickneſs ſore
And let my foes inſult no more.

Yea hereby I do know O Lord
That thou wilt me thine help a
(ford
Becauſe

Becauſe theſe foes which me aſſail
Againſt me do not yet prevail.
And in uprightneſs Lord ſhall I
Be ſtill eſtabliſht by thy grace:
For thou wilt ſet me conſtantly
Before thine ever-bleſſed face.

PSAL. XLVI.

GOd is our hope on whom we (wait
He is our help and refuge near:
A preſent ſuccour in each ſtrait,
And therefore we will never fear.
Tho' from its place the earth did (ſhake
And mountains fall into the deep:
Altho' the ſeas a roaring make,
And rend aſunder hills ſo ſteep.
There is a river from on high
Which thro' Gods city runs apace:
In midſt of Sion God is nigh
Giving his church a ſetled Place.
For early help God will ariſe
His great deliverance is near:
His voice ſhall make his enemies
To melt away with ſudden fear.

Come

Come ſee & ponder in your thoug
The mighty works of God's o
(hand
Behold what things the Lord h
(wroug
He hath made peace throughou
(all lan

Be ſtill and underſtand ſaith he
That I the Lord am God alone
Among the heathen I will be
Exalted on the higheſt throne.

PSAL. XLVIII.

GReat is the Lord, great pr
(we o
When to his holy Hill we go:
Mount Sion is a lovely thing,
The city of the higheſt King.

When Kings aſſembling Sion
They marvailed, but durſt not
For God in Sion rules with awe
Therefore they made great haſ
(w
As this was left upon record,
So have we ſeen it with our e
Touching the city of the Lord,
Who overrules his enemies.

The Lord ſhall ſtabliſh it always,
That it ſhall evermore abide:
For like thy Name ſo is thy Praiſe
Lord it extendeth far and wide.

Let Sion therefore ſhoutings make,
And all Gods mighty ſtrength re-
(count:
Praiſe God for his juſt judgments
(ſake,
Mark well the ſtrength of Sion
(mount.
Tell it to ages afterward
That thus God doth & will abide:
He will us at our death regard,
And will at laſt be our ſure guide.

PSAL. LI.

HAve mercy Lord & pity take
On me now lying in diſtreſs:
For thine abundant mercies ſake
Blot out my heinous Wickedneſs.

Againſt thee Lord and only thee
Did I my many ſins commit: (me
That when thou ſpeakeſt judging
Thou mayſt therein be clear & quit.

Lord hide thine eyes from all my
(ſin
And my miſdeeds O Lord deface:

O

O God make clean my heart with
Renew my mind by thy good gra

O caſt me not away from thee
Out of thy favourable ſight:
Nor ever take away from me
Thy comfortable Spirit quite.

Thy ſaving joys and comforts L
Reſtore I pray to me again:
Thy Spirit free to me afford
Therewith my drooping ſoul ſuſt

Burnt offering is not thy deli
Who loveſt other ſacrifice:
A broken heart and ſoul contri
Thou wilt not O my God deſp

PSAL. LXIII.

O Lord I will ſeek unto t
with early care and ha
For Lord my very ſoul in me
doth thirſt of thee to taſt.

O ſhew me that benignity,
and brightneſs of thy face
As I have ſeen them formerly
within thy holy place.
The loving kindneſſes which a
in thee O Lord always,
More excellent then life by fa
therefore I thee will praiſe.

With fatneſs & with marrow choice
my ſoul ſhall filled be:
My mouth and lips ſhall both re-
in giving praiſe to thee. (joyce
Upon my bed I do record
thy love with ſweet delight:
And meditate on thee O Lord
in watches of the night. (ſtreſt,
For thou didſt help me when di-
then thou O Lord waſt nigh:
Under thy ſhadow I will reſt
with joy abundantly.

PSAL. LXV.

O God praiſe waiteth ſtill for
for thee in Sion-hill: (thee,
The vow to God perform will we,
and readily fulfil.
O thou, whoſe titles are on high,
the God that heareſt pray'r:
The God to which all fleſh draw
to thee we do repair. (nigh,
As for our ſins they have been great
and much againſt us ſay:
But Lord thou from thy mercy ſeat
ſhalt take them all away.
Bleſſed O bleſſed men are thoſe,
whoſe lot doth fall to be

With

With ſuch whom thou thy ſelf h
to dwell always with thee. (ch

For ſuch as in thy houſe have pl
ſhall fully be ſupply'd,
Out of thy rich Abundant grac
which thou doſt there provid

PSAL. LXVI.

INto thine houſe Lord I will
and thankful offerings bri
My vows I will pay thee alſo
fulfilling every thing.

The vows which with my mou
in all my grief and ſmart, (ſp
The vows I ſay which I did mak
in anguiſh of my heart.

Come forth and hearken ev'ry
that fears the living Lord,
What he for my poor ſoul h
I will to you record. (di

I called on his ſacred name
this mouth to him did cry:
My tongue likewiſe extoll'd
with great alacrity. (fa

I alſo watch't leaſt any way
my heart ſhould ſin retain;
For then I knew when I did p
my ſuit ſhould be in vain.

ut God hath heard me verily
to me he did give ear:
ll praiſes be to the moſt High
who did my prayer hear.

PSAL. LXVII.

HAve mercy on us Lord,
and grant to us thy grace:
nd unto us do thou afford
the brightneſs of thy face.
hat all the earth may know
the way to Godly wealth:
nd all the dwellers here below
may ſee thy ſaving health.
hroughout the world ſo wide
let all rejoyce with mirth:
or thou ſhalt juſtly judge & guide
the people of the earth.
et all the world O God
give praiſes to thy Name:
O let the people all abroad
extoll and laud the ſame.
hen ſhall the earth increaſe,
great ſtore of fruits ſhall fall:
nd God our God ſhall give us
and greatly bleſs us all. (Peace,
ea God ſhall bleſs us all
and ſo both far and near,

The

The people all in general,
of him ſhall ſtand in fear.

PSAL. LXIX.

SAve me O God of thy
for now the billows roul, (gra
And preſſing on come in apace
into my very ſoul.

Lord from thy ſervant do not h
thy face in this my need:
I am oppreſt on ev'ry ſide,
O hear me Lord with ſpeed.

Unto my troubled ſoul draw ni
redeem and ſet it free:
And from my ſpiteful Enemy
do thou deliver me.

For I am poor and full of grief
Lord to my ſoul draw nigh:
With ſaving help ſend me rele
and ſet me up on high.

The humble ſhall hereat rejoyc
when they this thing ſhall ſ
And I will raiſe my thankful v
to give due praiſe to thee.

For lo the Lord doth hear the c
which his poor ſervants ma
He doth not priſoners deſpiſe
that ſuffer for his ſake.

PS

PSAL. LXXI.

ON thee O God my hopes at-
I look to none beſide: (tend
y faith upon thee did depend
to be my faithful guide.
hou from the very birth didſt take
the early care of me.
nd never didſt me yet forſake
my praiſe ſtill waits on thee.
ly God, O caſt me not away
When limbs do ſhake for Age;
nd when my vigour doth decay
Thy Love for me engage.
ord, from my tender Infancy
thou haſt inſtructed me:
nd I have told oft conſtantly
the wonders wrought by thee.
orſake me not now I am old,
now when my hairs grow white,
ill I unto this Age have told
and ſhewn the next thy Might.
n thee my hopes Lord I have ſet,
and laid them up in ſtore:
or will I ever thee forget,
but praiſe thee more and more.

PSAL. LXXIII.

Always am, O Lord, with
And in thy preſence ſtill remain:

O Lord thou firmly holdeſt me
And thy right hand doth me ſu

Thy council which I do regard
Shall always be my faithful gu
And thou ſhalt take me afterw
In heavens glory to abide.

In Heaven whom have I but t
Nor is there elſewhere any o
In all the Earth deſir'd of me,
Except O Lord thy ſelf alone.

My fleſh and heart do fail me
But God alwayes upholds my h
He is my ſtrength for everm
He is my ſaving Lot and part,

PSAL. LXXVII.

I Sought God in my woful d
my ſore did run all night
My heavy Soul did put away
all comfort and delight.

I thought on God in my diſtre
yet trouble did remain:
I being preſt with heavineſs
did grievouſly complain.

Mine eyes from ſleep thou did
both night and day I wake:
ie u
th
m ſo vext and full of pain,
my ſpeech doth me forſake.

Alaſs, ſaid I, what will the Lord
caſt off and not reſtore?
And from henceforth will he afford
no favour any more?

Is all his mercy wholly gone,
muſt that no more prevail?
The promiſe of the Holy One
Shall that for ever fail?

Then ſaid I, my infirmity
doth cauſe theſe doubts and fears:
I will recall what the moſt high
hath done in former years.

PSAL. LXXXIV.

HOw lovely Lord to me appear
thy holy tents of grace!
My ſoul is longing to draw near
where I might ſee thy face.

O how great happineſs have they
who with thee ſpend their days!
And in their hearts do mind the way
where they might give thee praiſe.

O Lord of hoſts vouchſafe to hear
when I to thee do pray:
O God of Jacob lend an ear
to that which I ſhall ſay.

For in thy Courts thy name to praiſe,
I count a day ſpent there,

Far better then a thousand da
a thousand days elsewhere.

For God the Lord is sun and sh
he grace and glory gives:
And all good things the Lord
to him that purely lives. (

PSAL. LXXXVI.

O Lord my God incline th
to my complaint & cry: (
And now O Lord in mercy he
for poor and weak am I.

Thy servants heart with glad
my pining soul set free: (
For Lord thou art my refuge
I lift my heart to thee.

Thou Lord art good for everm
and rich in pardn'ing grace:
Much mercy is with thee in
for such as seek thy face.

Teach me thy way and truth
and I will keep the same: (
And unto thee my heart unite
that I might fear thy name.

Because thy mercies shewn to
in greatness do excell;
My soul O Lord thou hast set
out from the lowest hell.

And ſhew me ſome good token now
that all my foes may ſee,
And be aſham'd becauſe that thou
doſt help and comfort me.

PSAL. LXXXIX.

THe heavens praiſe thy won-
(ders, Lord,
and all thy faithfulneſs,
This thy aſſemblies ſhall record
and all thy ſaints confeſs.

For who in heaven any way
can with the Lord compare?
Which of the mighty angels may
ſo bold a matching dare.

The reſtleſs raging of the ſeas
thou rul'eſt at thy will:
Their ſwelling waves thou do ap-
that they are calm and ſtill.(peas

Juſtice and judgment on thy throne
retain their dwelling-place:
Mercy and truth conjoyn'd in one
ſhall go before thy face.

In Saints aſſembles evermore
muſt God have dread and fear,
With reverence muſt all adore
who unto him draw near.

Bleſt is the people that doth kno
and hear the joyful ſound:
Thy beams ſhall light them as th
and ſhine about them round. (g

PSAL. XC.

O Lord before the hills on hig
thy mighty hand did frame
Thou waſt and art eternally
and wilt be ſtill the ſame.

Thou grindeſt men thro' grief an
to very duſt; and then (pai
Thou ſaiſt, return to duſt again,
return ye ſons of men.

Like as the flood that makes no ſta
like graſs cut down to rot
And like to ſleep we paſs away,
ſoon as a tale forgot.

The date of all our days appears
but threeſcore years and ten,
And they that live to fourſcor
are ſurely ſtronger men. (year

Yet pain & grief is all their ſtrengt
that then they count upon,
And alſo that cut off at length
and we as blaſts are gone.

Lord teach us then this pious ar
of numbering out our days,
That

That ſo we may apply our heart
to ſacred wiſdoms ways.

PSAL. XCIV.

BLeſt is the man whom thou O
doſt fatherly chaſtiſe: (Lord
And out of thy moſt holy word
doſt teach him to be wiſe.

That thou mayſt give him good re-
till ſtormy times be gone: (poſe
And till the pit be dig'd for thoſe
that in their ſins go on.

For ſurely God will not reject
the people whom he takes:
The heritage to him ſelect
at no time he forſakes.

For when I ſaid my foot doth ſlide
I now am like to fall,
Thy mercy Lord thou didſt provide
to ſtay me therewithal.

Whereas my thoughts within my
(breaſt
were ſtiring day and night:
Then in thy comforts I found reſt
theſe did my ſoul delight.

Behold the Lord that ſaves all his
is my defence on high:

The Lord my rock and refuge
and unto him I fly.

PSAL. C.

ALL people that do dwell
(earth
With chearful voice ſing to the
(Lord
Be glad & ſerve ye him with mirth
In ſongs of joy his praiſe record.

Know that the Lord is God alone
Without our help he did us make
He doth us as his people own
And for his ſheep he doth us take.

Enter his gates with thankfulneſs
And come ye to his courts with
(praiſe
Great gratitude to him expreſs
And bleſs his holy name always.

Becauſe the Lord our God is good
His mercy is for ever ſure:
His truth at all times firmly ſtood
And ſhall from age to age endure.

PSAL. CI.

LOrd I will ſing of mercy ſweet
and judgment to thy praiſe:
And wiſely guide my wary feet
in all thy perfect ways.

With

With upright heart I will take care
to guide my family:
With ſuch as evil doers are
I won't keep company.

I will renounce the froward heart
ſuch ſhall not dwell with me:
And from my houſe they ſhall de-
which wicked workers be. (part

To him that ſlandreth privily
I will no favour ſhew:
The proud in heart whoſe looks are
from me ſhall ſurely go. (high

The faithful, not the guiltful, ſhall
with me as ſervants dwell:
He ſhall not live with me at all
who loveth lies to tell.

I will reject the Wicked ſort
and evil ones condemn:
No wickedneſs I will ſupport
in God's Jeruſalem.

PSAL. CIII.

BLeſs God for all his benefits,
bleſs thou the Lord my Soul,
Who all thy treſpaſſes remits,
and makes thee ſound and whole.

O bleſs him who doth ſet thee free
from deaths infernal place:

With loving kindneſs crowned the
and with his tender grace.
He doth not unto us diſpence
as our deſerts have been:
Nor giveth us a recompence
according to our ſin.
As fathers tender love do ſhew
unto their children dear;
Thus pitiful is God alſo
to ſuch as do him fear.
For he doth know our brit'le frame
our mold and faſhion juſt:
He well remembers whence we
and that we are but duſt. (came
O bleſs the Lord thou ſoul of mine
ſet forth his worthy fame:
Let all my inward parts combine
to praiſe his holy name.

Pſ. 11.

The Lord above is full of love
he doth abound in grace:
He won't abide always to chide,
nor keeps his wrath long ſpace.
Nor hath he thus rewarded us
as our deſerts have been:
We never felt his [illegible] deal
according to our [illegible]

For as the East is from the West
a distance marvailous;
So far will he in mercy free
remove our sins from us.

And as the mind of Fathers kind
is to their children dear;
So doth the Lord much grace afford
to them that do him fear.

For his free grace doth still take place
for them that fear his name:
His righteousnes so fathomles
for ever is the same.

PSAL. CXII.

PRaise ye the Lord, for blest are such
as fear the Lord aright;
And love his laws exceeding much
and do them with delight.

His seed the Lord shall greatly bless
and give him wealth in store:
His memorable righteousnes
endures for evermore.

In darkness there shall light arise
unto the man upright:
For he is good and kind likewise
and acteth what is right.

Unto the poor he shews respect
and lends to him that needs:

He moſt diſcreetly will direct
all his affairs and deeds.

He never ſhall be mov'd before
but had in memory,
While time doth on this earth e
and to eternity. (du

When evil tidings ſhall be told
he ſhall not be affraid:
His faithful heart which makes hi
on God is firmly ſtaid. (bol

PSAL. CXIII.

YE children which do ſerve t
(Lo
Praiſe ye his name with one acco
Both now and ever bleſs his nam
Extoll and magnify his fame,

The Lord all people doth ſu
(mou
From very riſing of the ſun,
Till it returns where it bega
His glory is of high accoun

His dwelling doth all height tra
(ce
And far above the ſtars extend

Not one throughout the world (there is
Whose fame may be compar'd with (his.

He doth abase himself, we know
Things to behold both here below,
And also in the heavens high
The throne of his great Majesty.

The poor and needy sort he (brings
Out of the dust that they might be,
Placed with princes in degree,
And sit on royal seats with Kings.

The barren he doth make to bear
And with great joy her seed to rear:
Extoll therefore his worthy fame
And always praise his holy Name.

PSAL. CXVI.

I Love the Lord unfeignedly
because he pleas'd to hear,
My earnest prayer and my cry
with an attentive ear.

The pangs of death did come about
and compass me all round:
The pains of hell did find me out
trouble and grief I found.

Then

Then did I call moſt earneſtly
O Lord to me give ear:
Releaſe my ſoul, O Lord, ſaid I
my humble prayer hear.

Return my ſoul that art ſet free,
return unto thy reſt:
For largely hath the Lord to thee
his benefits expreſt.

And what I ſolemnly did vow
unto the Lord moſt high
That will I pay and offer now
whilſt all his Saints ſtand by.

PSAL. CXIX.

O Bleſſed are the innocent
and perfect in the way;
Who from the Lords commande-
do never go aſtray. (ments

Bleſſed are they that keep with care
his teſtaments entire:
And ſuch as do their hearts prepare
to ſeek him with deſire.

They practiſe no iniquity
but in God's ways they go:
And we will ſerve thee carefully
for Lord, thy charge is ſo.

O that my ways were made direct
and to thy ſtatutes fram'd:

Which

Which when I throwly do reſpect
I ſhall not be aſham'd.

Make me O Lord to underſtand
and I ſhall keep thy law:
Yea to obſerve thy full command
my heart ſhall not withdraw.

And as thou haſt engag'd thy word,
ſo ratify the ſame
Unto thy faithful ſervant Lord,
who vows to fear thy Name.

Par. II.

What may a young man think to do
to cleanſe his way O Lord?
Surely by taking heed thereto
according to thy word.

Lord I have ſought thee from my heart,
and from my heart I pray,
That I may not at all depart
or wander from thy way.

Upon thy precepts I will muſe,
thy ways will I reſpect:
Thy word with joy I will peruſe,
and not thy laws neglect.

Open O Lord and clear mine eyes,
that I may ſee and know
The wonderful great myſteries
which from thy ſtatutes flow.

Thy

Thy testimonies also are
my very hearts delight;
Nor need I other counciller
to guide my ways aright.
Instruct me Lord to apprehend
thy precepts perfect way,
And I shall keep it to the end
yea to my Dying day.

PSAL. CXXI.

UP to the hills I lift mine eyes
whence comes my help at need?
From him that made both Earth (and Skies
doth all my help proceed.
My feet shall both be fixed well
for still my keeper wakes;
And he that keepeth Israel
no sleep or slumber takes.
The Lord at thy right hand shall be
a shadow of defence;
The Sun and Moon shall shed on (thee
no harmful influence.
From evils he shall keep thee sure
and guard thy soul about,
Henceforth for ever to secure
thy going in and out.

PSAL.

PSAL. CXXII.

O then how glad was I,
when they to me did say,
Unto God's house in company
lets all now take our way.

We shall in full Resorts
now shortly be with them,
Who stand within thy Holy Courts
O thou Jerusalem.

God's Temple is Compact,
like to a City neat:
In form and beauty 'tis exact,
'tis framed all compleat.

The Tribes, those chosen ones,
bring praises to this place:
Of Judgment here are fixed
for David's royal race. (Thrones

O beg peace earnestly
for God's Jerusalem:
Such as love its Posterity,
the Lord shall prosper them.

Now for my Brethrens sake,
so dear to me, I will
This earnest Prayer always make,
Peace be within thee still.

PSAL.

PSAL. CXXIV.

HAd not the Lord been on our
now Iſrael might ſay; (ſide,
Had it not been that God came in
to be our help that day.

Had not our God ſo merciful
on our part firmly ſtood,
When cruel Foes againſt us 'roſe
like ſome devouring flood.

They had let none eſcape their
but ſwallow'd up alive: (hands
When in their great enraged heat
they did againſt us ſtrive.

But bleſſed be the Lord our God,
that gave us not a prey
Into their Teeth, to be therewith
devoured that ſame day.

Let us therefore proclaim our help
to be in that great Name,
Of God the Lord, whoſe mighty
did earth and heaven frame. (work

PSAL. CXXX.

TO thee I make my moan,
Lord, in my depths of grief:
I call aloud, I ſigh, and groan,
truſting to find relief.

O Lord hear my requeſt,
thy ready ear incline;
And let it fully be poſſeſt
with theſe deſires of mine.

If thou with ſtricteſt hand
ſhouldſt weigh iniquities,
What man was able then to ſtand
before thine holy Eyes?

But thou art rather bent
to tenderneſs and grace;
That we might have incourage
to fear before thy face. (ment

I wait for God allway,
more than the watch by night:
Yea more than they that watch for
and for the dawning light. (day,

Let Iſrael therefore
truſt in God's ſaving grace;
Who from his tender mercies ſtore
will all their ſins deface.

PSAL. CXXXIII.

BEhold how ſweet it is to ſee,
What happineſs to find,
That neareſt Brethren do agree
in unity of mind.

'Tis like the coſtly ointment which
was ſhed on Aarons crown;

So

So from his beard & garments rich
quite to his skirts ran down.
As dew distilled on the tops
of Hermon's fragrant Hill;
As Sion with it's silver drops
the fields with fruits doth fill.

So the abundant blessing flows,
commanded from above,
With everlasting life on those
who dwell in peace and love.

PSAL. CXXXV.

PRaise ye the Lord, extol the
of God with one accord: (fam
Now in his house praise ye his name
ye servants of the Lord.

And O how sweet is it to dwell
where God makes his rejoyce:
For he delights in Israel
as his beloved choice.

The Lord our God is very great,
his power ruleth still:
Above all Gods he hath his seat,
he doth affect his will.

Thy Name for ever doth endure,
and thy remembrance Lord,
All future Ages shall be sure
to keep in firm record.

O

O Iſrael praiſe ye the Lord,
and ye of Levies Tribe,
Extoll his Name with one accord:
due praiſe to him aſcribe.

PSAL. CXXXVI.

GIve Laud unto the Lord,
For very good is he:
The God of gods record,
The Lord of lords praiſe ye.
For certainly
His Mercies do
Endure unto
Eternity.
The wonder-working God,
Whoſe wiſdom made the Skies,
And ſpread the Earth abroad
Above the Seas to riſe.
For certainly, &c.

To him your praiſes pay,
Who did create the Light;
The Sun to rule by day,
The Moon and Stars by Night,
For certainly, &c.

Who Egypts Firſt-born ſmote;
And through the Red-Sea led
His People, whom he brought
To places promiſed,
For certainly, &c.

Who

Who kindly on us thought
When in great miſeries:
And our great ſafety wrought
From all our Enemies.
For certainly, &c.

Who gives all fleſh their food;
O then give thanks unto
The God of gods ſo good,
To whom all praiſe is due.
For certainly, &c.

PSAL. CXXXIX.

LOrd thou haſt ſearched me
(and
My thoughts, when fartheſt off
(doſt know
When I lye down, and when I riſe
I ſtill am open to thine eyes.
What words I ſpeak, what paths
(tred
Thou knoweſt, and art near my bed
Behind, before, God doth attend,
Such knowledg I can't comprehend
O whither ſhall I go, or fly
To hide from thine All-ſeeing eye
In Heaven, or in Hell below,
Where e're I am thou doſt me
(know

If I should hide in utmost Seas,
Thy piercing eye doth comass (those:
In darkness I can't scape thy sight,
Darkness to thee is cleareſt light.
How are the thoughts of thee be- (come,
Most sweet to me, great is their sum:
Search me, O Lord, and if I stray,
Shew me the everlasting way.

PSAL. CXLVI.

GReat praise to God Almighty (give,
my soul praise thee the Lord:
Yea while I have a day to live,
I will his praise record.

Trust not in Princes mortal seed,
nor in the Son of Man:
For help you in your greateſt need
be sure they never can.

But happy, happy Man is he,
whom Jacobs God doth own:
Whose help the Lord his God will
who hopes in him alone. (be

With Justice always he proceeds,
for such as suffer wrong:
The poor and hungry soul he feeds
and breaks the fetters strong.

Blind

Blind eyes he opens, and on high
the Humble he doth raiſe;
Widows & Orphans find him nigh
he guides the ſtrangers ways.

All righteous Men the Lord doth
but hates the Sinners ways: (love
Thy God for ever reigns above,
O Sion give him Praiſe.

HYMNS.

Hym. I.

THe law of God which is h
(word
and perfect in each part,
Converts the Soul unto the Lor
makes wiſe the fooliſh heart.

The Statutes of the Lord are right
with joys they fill the mind:
His pure commandements give
to ſuch whoſe eyes are blind(ligh

Of greater worth then Gold th
fine gold they do out-weigh:(are
Honey with them cannot compare
ſo excellent are they.

The

Then to the law and Teſtament
for they that ſpeak not right,
And as this word doth repreſent
in them there is no light.

For that of old is regiſtred
was for our learning penn'd;
That we by Scriptures comforted
might hope unto the end.

Search then the Scriptures conſtantly,
that ye might wiſely gain
Such knowledge, that ye may there-by
eternal life obtain.

Hym. ii.

THree witneſſes there are above,
and all theſe three are one,
The Father, Son, and Holy Dove;
one Deity alone.

The Father ſent the Son to ſave,
who by the Father lives:
And unto them who of him crave
the Holy Ghoſt he gives.

Diverſity of gifts indeed
there are which he beſtows:
But from one Spirit all proceed
who doth them ſo diſpoſe.

And all these things so diversly
from his good hand do fall:
But one adored Deity,
that worketh all in all.

The grace of Jesus Christ our Lord
and love of God therefore,
And what the Spirit doth afford
be with you evermore.

Hym. iii.

O God that great & dreadful art
who keepest truth and grace,
To them that love thee with their heart
and do thy laws embrace.

Oh we have sinned we confess,
and have done wickedly:
We have rebell'd by sinfulness
and great apostacy.

But tho' our sins in high degree
do witness to our face,
Yet there is, O our God, with thee
forgiveness and rich grace.

And Lord according unto all
thy Righteousness we pray,
Let not thy dreadful fury fall
but turn thy wrath away.

Lor

Lord hear, forgive, and pity take
hearken O Lord and do:
Defer not for thy own Names sake
now thou art sought unto.

For we present not our address
before thy Mercy Seat
For any of our Righteousness
but for thy Mercies great.

Hym. iv.

O thou preserver of Mankind
Who of us can excuses find?
What shall we say or do to thee,
For we have sinn'd in high degree.

And tho' thou art of purer Eyes
Then to behold Iniquities,
Yet we have sinned we confess,
And have committed wickedness,

Our ways and doings still have been
Against the Lord by grievous sin:
Our Trespasses against us shew,
Our Sins we cannot choose but (know.

Yet thou hast never punish't sin
So much as our deserts have been:
Nor is the death of him that dies
A matter pleasing in thine Eyes.

For all thy ways and thoughts o
(grace
Are not as ours of narrow ſpace:
Thy thoughts tranſcend our
(thoughts as fa
As Earth and Heaven diſtant are.

Yea thou art unto anger ſlow
And doſt with grace & Mercy flow
Thou art moſt ready to forgive,
Therefore let us return and live.

Hym. v.

AWaken thou that ſleep'ſt i
(S
ſtand ſtand up from the Dead
So Chriſt ſhall let his light break i
whereby thou ſhalt be led.

And walk not in the Gentiles wa
in vanity of Mind,
Who from the life of God do ſtra
becauſe their hearts are Blind.

The old Man with his deeds forſak
and put ye on the New,
Which God in Righteouſneſs doth
and holineſs moſt true. (mak

In heart and life renew'd be ye
and walk as ſons of light:

And prove what things allowed be
as pleasing in God's sight.
Let ev'ry one most carefully
that names Christ's holy name,
Departing from Iniquity
walk worthy of the same.

And being thus from Sin made free
God's service to attend,
Your fruit to Holiness shall be
Eternal life the end.

Hym. vi.

GOd's Arm is never shortened
but it can reach to save:
His Ear not dull or wearied
to grant us what we crave.
But from you do your Sins divide
your God that was so near;
And cause the Lord his face to hide
so that he will not hear.

Lay therefore all your Evils by
repent and turn faith he;
And so your great Iniquity
your ruine shall not be.

Seek ye the Lord unfeignedly
now while he may be found:

O call on him while he is nigh
with Mercies that abound.
And if ye do your Sins confeſs
faithful and juſt is he
From Sin and all Unrighteouſneſs
to cleanſe and ſet you free.

For God is unto anger ſlow
and ready to forgive,
With ſtore of kindneſs he doth flow
therefore return and live.

Hym. vii.

THus ſaith the high and lofty (one
Inhabiting Eternity,
Whoſe name is holy, be it known
I dwell in holy place on high.

Alſo with him that is contrite
Whoſe humble Spirit ſighs and (groans,
To chear the humble in my ſight
And glad the heart of contrite ones

And unto him I will be ſure
To look with favour ſaith the Lord
That is in Spirit meek and poor
And trembles at my holy word.

The Lord our God is good to all
As ev'ry where his creatures find:
And

And all his works in general
Taſt largly of his Mercies kind.

The offerings of God's dear delight
Is he that humbly proſtrate lies:
The humble Soul & heart contrite
The Lord our God will not deſpiſe.

Have then your hope in God alway
Who will his certain help afford:
Depend with confidence, and ſay
My ſaving refuge is the Lord.

Hym. viii.

EXcept a man be born again
Of water & the Spirits grace,
He cannot any way attain
The ſight of God's moſt bleſſed (face.

For Circumciſion ſerves none,
The priviledge of that is ſmall:
Nor ſerves Uncircumciſion
But a new creature, that is all.

Behold a Man in Chriſt therefore
And in him a new Creature view,
Old things are paſt and come no (more,
But all things are made throughly (new.

But it is not of him that wills,
Neither of him that runs the race,
But all our good on us distills
From God alone who giveth grace.
By his own will and word hath he
Begotten us to this new state,
A kind of first ripe fruits to be
Of all things which he did create.

Hym. ix.

ENter the narrow gate,
for wide is that of Sin:
And broad the way that leads a-stray
and many go therein.
The gate to life is strait,
and all the way thereto
Lies narrowly and few thereby
do enter very few.
Strive for the narrow gate,
the right way to attain:
For very few do reach thereto
but many seek in vain.
Give therefore diligence
your calling to declare:
That hereby ye assur'd may be
that you elected are.

And

And if ye do abound
in blameleſs Piety,
That life is ſure which ſhall endure
to all Eternity.

Hym. x.

IF any of you wiſdom wants
ask of the Lord alone;
Who unto all men freely grants
and he upbraideth none.

For if that ye which evil are
can give good things to yours,
Much more your holy fathers care
good things to his aſſures.

The heart with knowledge God doth fill,
from him doth wiſdom flow;
More then we ask or think he will
abundantly beſtow.

Ask then and ye ſhall ſurely have
and ſeeking ye ſhall find:
But ask in faith thoſe things ye crave,
and not with doubtful mind.

For if to God in faith we pray
he will attend our voice:

Ask then in faith that ſo you may
abundantly rejoyce.

Hym. xi.

LO Wiſdom cryeth out
ſhe cryeth in the ſtreets:
She calls and cries with words moſt (wiſe
where all the concourſe meets.

How long ye ſimple ones
will ye in ſin delight!
I will pour forth my words of (worth
and teach you knowledge right.

Get Wiſdom O my Son
with all the care thou can'ſt:
She is of all things principal
and moſt to be advanc'd.

She is of greater price
then Gold or Silver pure.
Her paths and ways have all the
of pleaſures which endure. (praiſe

A tree of life to them
that on her do lay hold:
Her merchandiſe of greater price
then Ophirs fineſt Gold.

Honour

Honour with length of days
and wealth ſhe doth beſtow:
And happy he, who e're he be
that doth her counſels know.

Hym. xii.

FAith is the ſubſtance of thoſe
we hope for as our own,(things
And to our ſight it clearly brings
what is to ſence unknown.

And 'tis impoſſible for Man
where faith is wanting quite,
To do one work that ever can
be pleaſing in God's ſight.

For he that comes to God muſt truſt
that God is God moſt high;
And the rewarder of the juſt
that ſeek him faithfully.

This faith in Chriſt doth juſtify
from whence true peace we have
To ſuch God nothing will deny
which they in Faith do crave.

And faith the gift of God alone
the heart doth purify:
By works is faith unfeigned known;
good works our faith do try.

And they that are of faith poſſeſt
are all of Abram's ſeed;
With faithful Abram they are bleſt
in whom is faith indeed.

Hym. xiii.

LO Chriſt hath ſuffered for us,
the juſt for wicked men;
That thro' him we to God might
be reconcil'd agen. (thus
Our ſins in his own fleſh he bore
upon the curſed tree,
That we might live to ſin no more
but dead to ſin might be.

All we like ſheep have ſtray'd a
(broad
and took our courſe to Fall:
God laid on him our ſinful Load
to Anſwer for us all.

Hath any greater love than this,
that for his friend he dies?
But Chriſt's great love commen-
(ded
to dye for Enemies.

For this therefore he ſuffered,
and after did Revive,

To be the Lord both of the Dead,
and thoſe that are Alive.

By him therfore let's Offerings bring
to God with thankful Praiſe,
Let's praiſe him for this very thing
bleſſing his Name always.

Hym. xiv.

THis ſaying of Eſteem
doth Chriſt ſtill verify,
That Sinners he came to ſet free,
and for their ſakes did dye.

Chriſt our High-Prieſt Above,
doth with us Sympathize;
And on his heart doth feel a Part
of our Infirmities.

Come to me, ſaith the Lord,
all ye that are Oppreſt,
Griev'd within by ſence of Sin,
and I will give you reſt:

Take on my eaſie Yoke,
and learn of me this Art,
That ye might be, Meek, like to me
and of an humble Heart.

So ſhall your Souls find Reſt,
not to be found elſewhere:

My

And they that are of faith poſeſt
are all of Abram's ſeed;
With faithful Abram they are bleſt
in whom is faith indeed.

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all ye that are Oppreſt,
Griev'd within by ſence of Sin,
and I will give you reſt:

Take on my eaſie Yoke,
and learn of me this Art,
That ye might be, Meek, like to me
and of an humble Heart.

So ſhall your Souls find Reſt,
not to be found elſewhere:

My

My Yoke Alone, ſo light an One,
no Burden is to Bear.

He will not quench the Flax
that Smokes, nor break in Twain
The Bruiſed Reed, till Judgment
(ſpeed
full Victory to Gain.

Hym. xv.

HO, all that Thirſt and Pant
Come to the Waters Here:
And ye that Money want,
Come buy and eat good Cheer:

O come I ſay,
Take Milk and Wine,
As freely thine,
As if for Pay.

Why do you Money ſpend
For that which is not Bread?
And labour without end,
But are not hereby fed?

Hear and Obey;
And eat the Food
Both Fat and Good
To your Souls Joy.

Incline your ear and come,
Hear, and your Soul ſhall live:

And

And I will make you Room,
And to you I will give
My Saving Grace;
Thoſe Mercies Sure,
Which ſhall Endure
To David's Race

Beſprinkle you will I
With Water that ſhall cleanſe;
And I will purifie
Your Conſcience by that Means.
From Idolls Free,
And all Exceſs
Of Filthineſs
Thus ſhall you be.

I will in you Create
An Heart with Grace Refin'd:
I will Regenerate
The Spirit of your Mind.
Your heart of Stone
I will remove,
And make it prove
A tender One.

My Spirit I will Place
Within you, and will cauſe,
That you ſhall by my Grace
Walk in my Statute-Laws.

So

So that ye ſhall
Obſerve with Truſt,
My Judgments Juſt,
And do them all.

Hymn. xvi.

BBeſſed be God that hath us (ſent
Redeeming Mercy ſtor'd,
With gifts of Grace ſo excellent,
through Jeſus Chriſt our Lord.

Made he was to be ſin for us,
who from all ſin was free,
That, righteous through him, we (might thus
of God accepted be.

He is the truth, the life, and way,
that we through him alone
Acceſs by one ſame Spirit may
have to the Holy One.

There is no wrath condemning (now,
to thoſe who Chriſt poſſeſs,
Who through the Spirit do know (how
to walk in Holineſs,

Becauſe

Becauſe the Spirits living Law,
which is in Chriſt the Lord;
Doth us from force of ſin withdraw
being from Death Reſtor'd.
Let him that on the Throne ſits
(down,
Our Wiſe Redeemer then,
Have Honour, Glory, Praiſe, Re-
(nown.
for evermore, Amen.

Hym. xvii.

DOth Sion ſay? (ſo ſad is ſhe)
My God hath quite forſaken
(Me.
Surely the Lord hath me forgot,
As one whom he regardeth not.
What can a Mother Meek and
(Mild,
Ever forget her ſucking Child?
Can her dear Bowels find no Room
For the Beloved of her Womb?
Yea, ſaith the Lord, they may for-
(get,
And not Remember Natures Debt:
Yet cannot I forgetful be,
But alwayes will remember Thee.
Behold

Behold thy name engraven ſtands
Upon the Palms of both my Hands:
I ever ſet thee in my ſight,
To keep thee ſafely day and Night.

The Lord Jehovah is my Name,
Who am for evermore the ſame:
My Love and Kindneſs ſtill prevail,
I will not thee forſake, or Fail.

To him whoſe love is infinite,
And never will remove it quite,
Be given Praiſes conſtantly
Both now and to Eternity.

Hym. xviii.

ALtho' the Fig-tree ſhall not (ſpring,
And tho the Vine no Grapes ſhall (yield:
Tho Olives fail their fruit to bring,
Nor any food be in the Field.

Altho the Flocks ceaſe from the (Fold,
And Beaſts cannot in Stalls be had,
Yet in the Lord my Joys ſhall hold,
In God, my help, I will be glad.

For God is very nigh to thoſe,
Whoſe Souls enabled by his Grace
Do,

Do wait on him at his disposse,
Unfeignedly to seek his Face.

And it is good to hope and wait
For that Salvation to attend,
Which unto us in every strait
God in his own good time will send.

Then trust in God ye Saints of his,
Depend upon him constantly:
For never any want there is
To those that on him do rely.

Hym. xix.

BLesſed are they, and bleſt again,
Who poor in Spirit are, for (they
That happy Kingdom ſhall obtaine
Where they ſhall reign with God (alway.

Bleſſed are Mourners in God's eyes,
They ſhall be raiſed to true mirth:
Bleſſed are all the Meek likewiſe
For theirs by right is all the Earth.

Bleſſed are they that hunger much
And thirſting are for Righteouſneſs
For God ſhall ſatisfy all ſuch,
And with the ſweeteſt comforts (bleſs.

Bleſſed

Bleſſed are they that Mercy ſhew,
For God will ſhew them Mercy free:
Bleſt are the pure in heart alſo,
For they God's bleſſed face ſhall ſee:
Bleſſed are they that ſtrive for peace
And ſeek to make all Men accord,
For we muſt call all ſuch as theſe
The bleſſed Children of the Lord.
Bleſſed are they that ſuffer pain,
Or loſs of goods for Righteouſneſs
For they a Kingdom ſhall obtain
In Heaven ever the poſſeſs.

Hym. xx.

MY Soul now bleſs the Lord with praiſe
for love ſo free and kind,
And let his Mercies great always
keep in thy thankful mind.

Bleſs God for all his benefits
bleſs thou the Lord, my Soul,
Who all thy treſpaſſes remits
and makes thee ſound and whole.

O God my heart is fixt on praiſe
'tis fixed ſtedfaſtly:

My

My voice unto thee I will raiſe
with ſongs of melody.

Bleſſed be God that hath us ſent
redeeming love ſo ſtor'd
With gifts of grace moſt excellent
thro' Jeſus Chriſt our Lord.

Silver and Gold could not redeem,
both theſe corrupt and fade:
But by Chriſt's blood of high eſteem
was our dear ranſom made

To him therefore that thus hath
his blood of price ſo high (ſpilt
To waſh us from our ſinful guilt
be praiſe eternally.

Hym. xxi.

REmember thou to ſanctify
this day of holy reſt,
'Tis the command of the moſt high
and he this day hath bleſt.

To keep it holy with delight
if thou moſt careful art;
And doſt all carnal pleaſure flight
in deed in word and heart.

Thee then the Lord thy God will
(bleſs
with ſweet and ſacred mirth:
And

And he will make thee to poſſeſs
high places of the Earth.

Bleſſed is he that doth alway
this thing, and holds it ſtill
Not to pollute the Sabbath day
but keeps his hands from ill.

Unto God's holy Mountain they
with favour ſhall draw near:
And in his houſe when they do pray
their prayers he will hear.

Hym. xxii.

FLee from Idolatry,
from Idols keep you free:
Provoke we God to jealouly,
are we more ſtrong then he?

Thou ſhalt the Lord adore
and worſhip none beſide;
I am the Lord ſaith he therefore
I never will abide

That any other may
with me in glory ſhare:
My praiſe they ſhall not take away
that graven Idols are.

Can Belial accord,
with Chriſt? can theſe unite

The

The houſe of Idols and the Lord,
the darkneſs and the light?
Can wickedneſs combine
with holineſs to dwell?
Or can the true Believer joyn
with any Infidel?

Be ſeperate and clear
and all uncleanneſs flee:
Ye are my Sons & Daughters dear,
and I your God will be.

Hym. xxiii.

BLow ye the Trumpet's loudeſt (blaſt
in Sion warning all:
And ſanctify a ſolemn faſt,
the whole aſſembly call.

O let the Bridegroom humbled low
paſs from his chamber door
The Bride out of her chamber go
to humble them the more.

And let the Miniſters that keep
the offerings of the Lord,
Between the Porch and Alter weep,
and ſay with one accord
Lord ſpare thy people and engage
for us thy Mercy free:

And let not this thy heritage
in wrath reproached be.

O God by thy great Name defend
and ſave us by thy might:
Succour O Lord unto us ſend,
our prayers do not ſlight.

For tho' our Sins againſt us throng
and ſhame us to our face,
Yet unto thee O Lord belong
forgiveneſs and free grace.

Hym. xxiv.

COme now and let us ſearch (and try
the ways that we have trod:
And turn again unfeignedly
unto the Lord our God.

For he hath torn and put to pain,
and he hath made the wound:
And he will bind it up again
and make us whole and ſound.

After two days he will revive
the third will raiſe us up,
And make us in his ſight alive,
who drank that bitter cup.

Be then afflicted weep and mourn
repentance to expreſs:

Your

Your laughter into mourning turn
your joy to heavineſs.
Hear him that ſmiteth and the rod,
humble your ſelves and ſleep:
Caſt down your ſelves in ſight of (God,
and he ſhall lift you up.
Becauſe his love abideth ſtill
he is to anger ſlack:
Of kindneſs great and one that will
his Judgments ſoon call back.

Hym. xxv.

ALL power is on Chriſt con-
(ſer'd
Who gives commandment in this
(wiſe
Go teach & let your voice be heard
Among all nations, and baptize.
After this order, ſtill the ſame
To be obſerv'd in ev'ry coaſt
Baptize ye then, thus, in the name
Of Father, Son, and Holy Ghoſt.
Gods promiſe runs at large to all,
Both parents & their ſeed likewiſe;
And ſuch whomever God ſhall call
He doth within his grace comprize.

Between my ſelf (ſaith God) & thee
My Covenant is made ſecure,
Thy Father and thy Seeds to be
For ever with my Mercies ſure.

Your children elſe unclean would be,
But holy now each one remains:
Then let them come (ſaith Chriſt) to me
For Heaven unto them pertains.

All whom the Holy Ghoſt doth call
With inward waſhings to renew,
By one ſame Spirit are they all
Baptiz'd into one body true.

Hym. xxvi.

LO Chriſt is made our Sacrifice
Our paſſover ſent from above:
This feaſt let's therefore ſolemnize
In true ſincerity and love.

Chriſt in that night he was betray'd
Took bread the ſign of that moſt true,
He brake it after thanks and ſaid
Take, eat, my Body broke for you.

The cup he took then in like ſort
And bleſt it to the ſame intent;

Saying,

Saving, this cup it doth import
The blood of the new Teſtament.

This do ye for me conſtantly
My due remembrance to retain:
Thus ſhew ye forth my death, till I
The ſecond time ſhall come again.

Let each Man then himſelf ſo try
And ſuch a preſent ſearching make
That he might not unworthily
Of this my Bread and Cup partake.

To him that on the Throne ſits (down
And unto Chriſt the Lamb there-fore,
Be Bleſſing Glory and Renown,
And prailes given evermore.

Hym. xxvii.

MY Saviour my beloved one
is mine and I am his:
Chief of ten thouſands he alone
pure red and white he is.

The living bread he is on high
that down from Heaven came:
And he ſhall live and never die
that eateth of the ſame.

The blood of the New Teſtament
we ſweetly taſt herein,
Which was for us and many ſpent
for pardon of our ſin.

Herein doth God's free love appear
that love of his moſt large
In ſending down his Son moſt dear
our great debts to diſcharge.

Corruptive things as Silver is
and Gold redeem'd us not;
But Chriſt by that dear blood of his
that Lamb without a ſpot.

To him that on the Throne ſits (down
and Chriſt the Lamb therefore
Be bleſſing glory and renown
and praiſe for evermore.

Hym. xxviii.

IT is not good for Man to be
Without ſome help that may be (meet:
Therefore was Woman made that (ſhe
Might be to him his partner ſweet.

Wherefore when bound in Marriage
Man to his Wife muſt firmly cleave;

He

He muſt on her his love engage
And for her both his parents leave.

Husbands love ye your Wives alway
And unto them kind words afford:
And Wives their Husbands muſt (obey
With bounden duty in the Lord.

And let the Husband with the Wife
According to due knowledge dwell,
As both joynt heirs of endleſs life,
So may your prayers proſper well.

And let the Wives deſerve no blame
For plaited hair or wearing Gold:
But be of meek and quiet frame
That dreſs which God loves to be- (hold.

And when at laſt all riſe again
No Marrying at all there is;
But ye like Angels ſhall remain
With God in everlaſting bliſs.

Hym. xxix.

BY me ſaith God Kings raign
and Juſtice they decree:
Princes and all the noble train,
and Judges rule by me.

Submit with one conſent
and for the Lords dear ſake:
Yeild to each form of Government,
which God himſelf did make.

For Kings pray heartily,
and all thoſe Men that be
In places of Authority
and eminent degree.

Thus 'tis the will of God
that ye by doing well
Should ſilence fooliſh tongues a-
(broad
and all Mens clamours quell.

And pay them Tribute too
for Miniſters they be
Still waiting this one thing to do
by God's expreſs decree.

Give unto all what's fit
cuſtom and honour due,
And as to Tribute render it
as Subjects juſt and true.

Hym. xxx.

THe Prince that ruleth muſt be
(juſt
and in God's fear advance:

And

And ev'ry Man in conſcience muſt
yield to God's ordinance.

Obey your Parents in the Lord
ye Children as 'tis fit:
This firſt command is in the word
with promiſe made to it.

Parents provoke not unto wrath
your children in their youth,
But guide them in God's holy path
and nurture of his truth.

Servants obey your Maſters will
with due and aweful fear,
Not with eyeſervice but fulfill
Chriſts law as ſervants dear.

And Maſters do your ſervants right
knowing you have on high
A maſter alſo in whoſe ſight
no perſon is ſet by.

Chriſt's coming in the clouds re-
which ev'ry eye ſhall ſee; (gard
And ev'ry Man ſhall have reward
ſo as his works ſhall be.

Hym. xxxi.

'TIs of Gods mercies infinite
That ev'ry morning brings
(ſupply

And we are not conſumed quite
So great is his fidelity.

His Mercies always do prevail,
His love and kindneſs never fail:
And God is ever nigh to thoſe
Who wait on him at his diſpoſe.

Give us this day our dayly bread,
Into Temptation don't us lead:
Proſper our handy works this day,
And keep us in thy precepts way.

And whether we do eat or drink,
Or ought beſide act, ſpeak, or think,
Let this be our cheif aim always
That all be done unto thy praiſe.

To him that perfectly doth know
When I do ſit, riſe up and when
I do lie down, what paths i go
Be praiſe and glory due Amen.

Hym. xxxii.

GO not with wicked Men my (Son,
do not with ſuch Men ſtray:
Their wicked courſe avoid and ſhun
and come not near their way.

They make them crooked paths of (ſin
from which they cannot ceaſe:
And

And whoſoever walks therein
ſhall never know true peace.

My Son forget not my decree
keep my commands always,
For theſe ſhall ſurely add to thee
ſweet peace and length of days.

O let not truth and mercy kind
from thee at all depart,
About thy neck my precepts bind
and write them in thy heart.

And then the Lord ſhall make thee
with ſafety in the land: (dwell
And all thy works ſhall proſper well
that thou doſt take in hand.

Hym. xxxiii.

REmember thy Creator now
in theſe thy youthful days,
Before the year and day draw near
when pleaſure quite decays.

Then ſhall the duſt return to Earth
to Earth from whence it came:
The Spirit then goes back again
to God who gave the ſame.

Hear then what is the ſumme of all
that Scripture doth declare,

With fear fulfill God's holy will
this ſhould be all your care.
For good and evil God will try
and judge both ſmall and great:
And he will bring each ſecret thing
before his Judgment Seat.

Walk then exactly with your God
not as the fools, but wiſe,
Improve alway your preſent day
becauſe bad times ariſe.

Hym. xxxiv.

TO thee O Man the Lord hath (ſhewn
what thou ſhouldſt do as right;
Do juſtly, love compaſſion
walk humbly in his ſight.

By Earth or Heaven never ſwear
nor any oath at all;
Leſt God's condemning wrath ye (bear
and into judgment fall.

To ſpeak the truth ſtill conſcience (make
for ſuch as frame a lye,
Muſt periſh in that brimſtone lake
that burns eternally.

Shun drunkenneſs and ſurfeiting,
and do not lead their life

In

In wantonneſs or chambering,
in envy or in ſtrife.
Defraud not, nor thy brother judge
all filthy ſpeeches ſhun
Jeſt not, nor at another grudge
do as you would have done.
Of no Man ſpeak what is untrue,
nor ill with ill repay,
Which are of good report for you
think of ſuch things alway.

Hym. xxxv.

HE that doth find his life, the (ſame
ſhall looſe his life thereby:
But thoſe that looſe it for my name
ſhall find it gainfully.
And he that leaves not all to loſs
to follow after me:
Nor for my ſake takes up his croſs
can't my diſciple be.
But whoſo lays down all at ſtake
forſaking friends and lands
For me and for my Goſpels ſake
to follow my commands.
A thouſand fold ſhall he regain
altho with troubles ſore,

And

And after glory ſhall obtain
in Heaven evermore.

Who kill the body fear not them
but then no more can do.
Fear him that can to Hell condem
both Soul and Body too.

Bleſſed are they that ſuffer much
for Chriſt and Righteouſneſs;
A kingdom is prepar'd for ſuch,
in Heaven to poſſeſs.

Hym. xxxvi.

THe due chaſtiſements of th
my Son do not deſpiſe: (Go
And when rebuked by his rod
faint not in any wiſe.

For whom he loves he never leave
without chaſtiſements fit:
And all the Sons whom he receive
muſt to his ſcourge ſubmit.

By his chaſtiſements if ye bleed
as ſons you have your lot;
For none are ſons of God indeed
whom he thus ſcourgeth not.

If from chaſtiſement ye are free
which all partake of here

Then Baſtards muſt you counted be
and not God's children dear.

And tho' indeed no chaſtening
doth for the preſent ſeem,
A joyful but a grievous thing
as commonly we deem.

Yet wait a while and God will bleſs
all ſuch with joyful peace
And comfortable Righteouſneſs,
whoſe fruits ſhall never ceaſe.

Hym. xxxvii.

IF Men you with Reproaches (Treat
for Chriſt's ſake, ye are bleſt.
God's Spirit, and his Glory great
upon your Souls ſhall Reſt.

On their parts he is much defam'd,
but glorify'd on yours:
Therefore let no Man be aſham'd
that for Chriſt's ſake endures.

Bleſſed are ye when Men Revile,
and falſe Reproaches make:
When this is ſpoken all the while
againſt you for Chriſt's ſake.

Rejoyce and be exceeding glad,
conſider the Reward,

Which in the Heavens ſhall be had
for ſuffering Saints prepar'd.

Be you with that good Mind poſſeſt
that was in Chriſt our Lord,
Who being like to God moſt bleſt,
the true Eternal Word.

Of no repute himſelf he makes,
ſtoops to the very Grave;
The meaneſt ſervice undertakes,
that he our Souls might ſave.

Hym. xxxviii.

BE ſtrong my Brethren in God's
(Might,
And put ye on his Armour whole
Againſt the Devils wiles to fight,
By which he would Enſnare the
(Soul
Gird ye your Loyns with Truth
(ſincere,
For Strength and Ornament no
(leſs:
And ſee that ye a Breaſt-plate wear
Of Faith and Love and Righteouſ-
(neſs.
And take that Armour Principal,
The Shield of Faith when ye en-
(gage,

That

That ye might thus Extinguiſh all
The flaming darts of Satan's Rage.

The Helmet of Salvation
Take to you, and the Spirits Sword;
With it be Armed every one
That holy Armour of God's Word

And always in the Spirit Pray,
With all Requeſts pray earneſtly:
Watch hereunto both night and day
With Godly care and conſtancy.

Hym. xxxix.

THe Juſt deviſe things liberal,
and by ſuch things ſhall ſtand:
Their Charity is free to all
the Poor with open hand.

Such ſhall be bleſſed that do mind
the Poor in their diſtreſs:
They ſhall from God good ſuccour find
when Perills do oppreſs.

For he that to the Poor is kind,
doth lend unto the Lord:
And, truſting God, ſhall ſurely find
much more to him reſtor'd.

Let each Man give accordingly
as his own mind approves:
Not by conſtraint, but willingly,
God chearful Givers loves.

Then on the waters caſt thy bread,
it ſhall not be in vain:
For when long time is finiſhed,
it ſhall be found again.

Hym. xl.

BE of one Judgment perfectly,
and let all diſcord ceaſe:
And keep the Spirits Unity
in Sacred Bonds of Peace.

Hereby your change is underſtood
from death to life above:
If that ye love the Brotherhood
with true and perfect love.

Put on therefore, as God's Elect,
bowels of Mercy kind,
Long-ſuffering, Meekneſs, ſweet Reſpect,
and Humbleneſs of Mind.

See that ye love with fervency,
and with an Heart moſt pure:
And let this love ſo Brotherly
thus in you ſtill endure.

Forbear

Forbear ye one another long
unto forgiveneſs free,
If any one hath done you wrong,
let him forgiven be.

In all things follow ye the Lord
as children dear and true:
And walk in Love with one accord
as Chriſt hath loved you.

Hym. xli.

LOng Suffering is Charity,
and moſt Exceeding kind:
It envies not, nor vaunts on high,
Nor is puff'd up in Mind.

And no unſeemly ways it hath,
it ſeeketh not its own.
It is not ſoon provok'd to wrath,
and evil it thinks none.

It doth delight in truth moſt ſure,
not in Iniquity:
It hopes, believes, and doth endure
in all things quietly.

This Charity ſhall ſtill obtain,
when Propheſies do fail:
Knowledge and Tongues ſhall not
(remain,
but Love ſhall ſtill prevail.

And

And now doth Faith and Hope abide,
and Charity, these three:
These two shall cease, but Magnify'd
for ever Love shall be.

Hym. xlii.

LOrd give me neither Poverty,
nor Riches in great store:
With food enough my wants supply
And I desire no more.

Not riches Lord, nor too much weal,
least pride should in me reign:
Nor poverty, least I should steal,
and take God's Name in vain.

And having food and raiment got,
contented let me rest:
Whereas Man's Life consisteth not
in many Goods possest.

And teach me, if my State be scant,
or if I fulness find,
To know how to abound or want
with a contented Mind.

And let my Conversation still
be void of Coveting;

For

For God hath ſaid, I never will
fail thee in any thing.

And tho' on Earth I may be poor,
let Faith my Riches be:
That Heavens Kingdom may be ſure
to be enjoy'd by me.

Hym. xliii.

YOur Members Mortify'd re-ſtrain,
And let no ſin in you bear ſway,
Or in your Mortal Body reign,
While ye the luſts thereof obey.

For ſinful fleſh if ye provide,
And luſt fulfill, then ye ſhall dye:
But if the Spirit be your guide,
Then ye ſhall live eternally.

Chriſt Jeſus put ye on therefore,
And for your fleſh and carnal eaſe,
Provide ye not now any more
The ſinful luſts thereof to pleaſe.

Becauſe to be of Carnal Mind
Is certain death without releaſe:
But to the Spirit, if inclin'd,
Ye ſhall have life and laſting peace.

Then

Then count your ſelves as dead to
(ſin,
But unto God, in Chriſt, alive:
And being dead with him herein,
We truſt we ſhall with him revive.

Hym. xliv.

DEar Saints, your ſelves avenge
(ye not,
And let not wrath in you wax hot:
Vengeance (ſaith God) is mine al-
(way,
And I, with Recompence, will pay

Unto your enemies be kind,
And let their curſes bleſſings find:
To them that ſpite, and wiſh you ill,
Shew love, and kindneſs, and good-
(will.

Thy perſecuting Enemy
Curſe not, but bleſs him heartily:
Thus are you children manifeſt
Of God your Father ever bleſt.

For he doth cauſe his Rain to fall
On good and bad in general:
On juſt and on unjuſt likewiſe,
He makes his ſhining Sun to riſe.

Chriſt

Chriſt gave example in this thing,
Who meekly bore his ſuffering:
He did himſelf as he thought fit,
Unto the righteous Judge ſubmit.
Bleſſed are they that meekly bear
Whate're their wrongs and ſuffer-
(ings are:
Be patient therefore brethren dear,
The coming of our Lord draws
(near.

Hym. xlv.

THe end of all the Law is Love
out of an Heart unſtain'd,
A Conſcience that we can approve,
and Faith that is Unfeign'd.
Keep then your heart with dili-
(gence,
and all the care you can:
A conſcience void of all offence
both towards God and Man.
And ſo draw near with heart up-
(right,
with Faith both full and ſure:
The Conſcience cleanſed in God's
The body waſhed pure. (ſight,

And

And our Rejoycing this ſhall be
our Conſcience witneſſing,
That in ſincere Uprightneſs we
have acted ev'ry thing.

Be thou without all blame and ſpot,
Let Conſcience this atteſt:
For if our hearts condemn us not,
on God we boldly reſt.

Hym. xlvi.

TAke heed, my brethren, care-
leaſt any of you all (fully,
Have hearts of Infidelity,
whereby from God to fall.

But one another ſtill exhort
while it is call'd to day,
Leaſt hardning ſins of any ſort
deceive you in your way.

For we partake of Chriſt no doubt,
if we by Faith ſtand faſt,
So that our confidence hold out
unſhaken to the laſt.

In things profeſt let's perſevere,
not ſhaken in our Faith:
For faithful is the Promiſer
and will do what he ſaith.

Be faithful to the death, ſaith he,
perſiſting in my way.
And I will ſurely give to thee
a Crown of life that day.

Hym. xlvii.

BE ſtedfaſt and unmoved ſtill,
in godly works abound:
That ye, in doing God's whole will,
might be compleat and ſound.

For what doth God of thee demand
but that thou ſhouldſt do right,
And that thou ſhouldſt love Mercy,
walk humbly in his ſight. (and

But when you have done what you
(can,
ſay thus, with humble thought,
Unprofitable is each Man,
he doth but what he ought.

For it is God that works in you,
he works both will and deed:
And of his mere good pleaſure too
doth all our ſtrength proceed.

Ye ſaved are through Faith by
(Grace,
wrought by the Holy Ghoſt;

Not

Not of your ſelves in any caſe,
leaſt any Man ſhould boaſt.

To him let all the Church there-
aſcribe with one accord, (fore
All Praiſe and Honour evermore
through Jeſus Chriſt our Lord.

Hym. xlviii.

NAked we go into the Grave,
as from the womb we came:
God gives, and takes but what he
and bleſſed be his Name. (gave,

A thing of Price, Unparallell'd,
moſt lovely in God's Eyes,
The Death of all his Saints is held
when any of them dies.

Chriſt is the life that roſe again
and ſuch as did rely,
On him by faith they ſhall remain
alive although they dye.

And tho' our skin the worms de-
and turn our corpſe to duſt (ſtroy
Yet in this fleſh with greateſt joy
we ſhall ſee God we truſt.

O bleſſed then are all the dead
that in the Lord do die:

Thus

Thus hath the Spirit witneſſed,
and that aſſuredly.
Thus ſhall they enter into Peace,
and quiet reſt poſſeſs:
In bleſſed beds each one of thoſe
that walk in uprightneſs.

Hym. xlix.

AFter a little time is gone,
Chriſt Jeſus will appear:
Then work out your Salvation
with trembling and with fear.
And uſe all circumſpection,
that ſo you may find out
Your Calling and Election,
and make it out of Doubt.
Unto your Faith true Virtue add,
to Virtue Knowledge knit;
With this let Temperance be had,
and Patience joyn to it.
To Patience add ſound Piety,
with Piety expreſs
The Kindneſs which is Brotherly,
and Charitableneſs.
Beſides all this you muſt take care
of Diligence in all:
And if theſe things well practis'd
then can ye never fall. (are,
Thus to you ſhall be Miniſtred
an entrance full and ſure,

Into the Kingdom purchaſed
by Chriſt which ſhall endure.

Hym. l.

BLeſſed are they whoſe only
(ſtu
is God's good Laws to doe:
For they ſhall taſt the Tree of L
having a right thereto.
And they ſhall have an entranc
into the City Gate, (
Where never any Curſe ſhall be
to alter their Eſtate.
But there the throne of God ſha
and Chriſt the Lambs high thr
And there his ſervants ſhall be
to ſerve the Holy One.
There they his bleſſed face ſhall
and on their foreheads bear
His Name and Image, which
their higheſt Glory there.
There never cometh any Nigh
as if their Day was done:
Nor have they need of Candle
or ſhining of the Sun.
For God the Lord, from wh
(ſpi
Shall give them light on h
And they ſhall Reign as Cro
to all Eternity. (K

SOU

SOUND WORDS:

OR, THE

CATECHISM

COMPOS'D

By the Reverend *DIVINES* Assembled at *Westminster*.

With The

PROOFS from SCRIPTURE more Full and fitted to the Help of Learners.

---

2 Tim. 1. 13. *Hold fast the form of Sound Words.*

Eph. 6. 4. *Ye Fathers bring up your Children in the Nurture and Admonition of the Lord.*

Prov. 31. 1. *The words of King* Lemuel, *the Prophesy which his Mother taught him.*

2 Tim. 3. 15. *From a Child thou hast known the Holy Scriptures, which are able to make thee wise to Salvation.*



Q. *What is the chief end of Man?*]

A. Man's chief End is to Glorifie God *a*, and Enjoy him for ever *b*.

a 1 Cor. 10. 31. *Do all to the glory of God.* *b* Pſal. 73. 26. *God is my portion for ever.*

Q. *What Rule hath God given to direct us, How we may Glorifie and Enjoy him?*

A. The Word of God which is contained in the Scriptures of the Old and New Teſtament *c*, is the only Rule to direct us how we may glorifie *d*, and enjoy him *e*.

c Eph. 2. 20. *And are built upon the foundation of the Apoſtles and Prophets.* *d* 2 Tim. 3. 16. *All Scripture is given by Inſpiration of God, and is profitable for Doctrine and Inſtruction in Righteouſneſs.* *e* 1 John 1. 3. *Theſe things write we unto you, that your joy may be full.*

Q. [*What do the Scriptures principally teach?*]

A. The Scriptures principally teach what Man is to believe concerning God, and what duty God requires of Man *f*.

f 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me in faith and love.*

Q. [*What is God?*]

A. God is a Spirit *g*, Infinite *h*, Eternal *i*, and Unchangeable *k*, in his Being *l*, Wisdom *m*, Power *n*, Holiness *o*, Justice *p*, Goodness *q*, and Truth *r*.

g Joh. 4. 24. *God is a Spirit.* *h* Job 11. 7. *Canst thou find out the Almighty to perfection.* *i* Psal. 90. 2. *From Everlasting to Everlasting thou art God.* *k* Mal. 3. 6. *I am the Lord, I change not.* *l* Exod. 3. 14. *I am that I am.* *m* Psal. 147. 5. *His Understanding is Infinite.* *n* Gen. 17. 1. *I am the Almighty God.* *o* Rev. 15. 4. *Thou only art Holy* *p* Deu. 32. 4. *All his ways are Judgment.* *q* Ps. 52. 1. *The goodness of God*

God endureth for ever. r Pſal. 100. 5. *His Truth endureth to all Generations.*

Q. [*Are there more Gods then one?*]

A. There is but one only *ſ*, the living *t*, and true God.

ſ Deut. 6. 4. *The Lord our God is one Lord.* *t* Dan. 6. 26. *He is the living God.* *u* Jer. 10. 10. *The Lord is the true God.*

Q. [*How many Perſons are there in the Godhead?*]

A. There are Three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt *w*, and theſe Three are one God, the ſame in Subſtance, equal in Power and Glory *x*.

w Mat. 28. 19. *Baptizing them in the Name of the Father and of the Son, and of the Holy Ghoſt.*

x 1 Joh. 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One.*

Q. [*What are the decrees of God?*]

A. The Decrees of God are his Eternal Purpose *y*, according to the Council of his own Will *z*, whereby for his own glory *a*, he hath ordained whatever comes to pass *b*.

y Eph. 1. 4. *He hath chosen us in him before the foundations of the World.* *z* Eph. 1. 5. *Having predestinated us according to the good pleasure of his Will.* *a* Eph. 1. 6. *To the Praise of the Glory of his Grace.* *b* Acts 15. 18. *Known unto the Lord are all his works from the beginning.*

Q. [*How doth God Execute his Decrees?*]

A. God Executeth his Decrees in the Works of Creation *c*, and Providence *d*.

c Rev. 4. 11. *Thou hast Created all things,* *d* Dan. 4. 35. *He doth according to his will in the army of Heaven and among the Inhabitants of the Earth.*

Q. [*What is the work of Creation?*]

A. The work of Creation is God's making all things *e*, out of nothing

nothing *f*, by the word of his Power *g*, in the ſpace of ſix days *h*, and all very good *i*.

e Gen. 1. 1. *In the beginning God created the Heaven and the Earth.* *f* Heb. 11. 3. *The things which are ſeen were not made of things that do appear.* *g* Pſal. 33. 6. *By the word of the Lord were the Heavens made.* *h* Gen. 2. 2. *On the ſeventh day God reſted from all his works.* *i* Gen. 1. 31. *God ſaw every thing that he had made and it was very good.*

Q. [*How did God create Man?*]

A. God created Man Male and Female *k*, after his own Image *l*, in Knowledge *m*, Righteouſneſs and Holineſs *n*, with dominion over the Creatures *o*.

k Gen. 1. 27. *Male and Female created he them.* *l* Gen. 1. 26. *And God ſaid let us make Man in our Image.* *m.* Col. 3. 10. *Put on the new Man which is renewed in knowledge after the Image of him that created him.* *n* Eph. 4. 24. *Put on the new Man which after God is created in Righteouſneſs and true Holineſs.*

Holiness. o Gen. 1. 26. *Let us make Man, and let him have dominion over all the Earth.*

Q. [*What are God's works of Providence?*]

A. God's works of Providence are his most Holy *p*, Wise *q*, and Powerful preserving *r*, and governing all his Creatures *s*, and all their actions *t*.

p Psal. 145. 17. *The Lord is holy in all his works.* *q* Psal. 104. 24. *O Lord how manifold are thy works! in wisdom hast thou made them all.* *r* Heb. 1. 3. *Upholding all things by the word of his power.* *s* Psal. 103. 19. *His Kingdom ruleth over all.* *t* Mat. 10. 29. *One Sparrow shall not fall to the ground without your Father.*

Q. [*What special act of Providence did God exercise towards Man in that Estate wherein he was created?*]

A. When God had created Man, he entred into a Covenant of life with him upon condition of perfect Obedience *u*, forbidding him to eat

eat of the Tree of knowledge o Good and Evil *w*, upon pain of death *x*.

u Gal. 3. 12. *The Man that doth them ſhall live in them.* *w* Gen. 2. 17. *Of the Tree of knowledge of good and evil thou ſhalt not eat.* *x* Gen. 3. 3. *Ye ſhall not eat of it leaſt ye dye.*

Q. [*Did our firſt Parents continue in the Eſtate wherein they were Created?*]

A. Our firſt Parents being left to the freedom of their own will *y*, fell from the Eſtate wherein they were created *z*, by ſinning againſt God *a*.

y Gen. 3. 6. *When the Woman ſaw that the Tree was good for food, and pleaſant to the eyes, ſhe took of the fruit thereof, and did eat, and gave alſo to her Husband with her, and he did eat.* *z* Gen. 3. 8. *And Adam and his wife hid themſelves from the preſence of the Lord God.* *a* Eccleſ. 7. 29. *God made Man upright but they have ſought out many Inventions.*

Q. *What*

Q. [*What is Sin ?*]

A. Sin is any want of conformity unto, or Transgression of the Law of God *b*.

b 1 Joh. 3. 4. *Sin is a Transgression of the Law.*

Q. [*What is the Sin whereby our first Parents fell from the estate wherein they were Created ?*]

A. The Sin whereby our first Parents fell from the estate wherein they were Created was their eating the forbidden fruit *c*.

c Gen. 3. 11. *Who told thee that thou wast naked ? Hast thou eaten of the Tree, whereof I commanded thee that thou shouldest not eat.*

Q. [*Did all Mankind fall in Adam's first Transgression ?*]

A. The Covenant being made with *Adam* not only for himself but for his Posterity *d*, all Mankind descending from him by ordinary Generation sinned in him, and fell with him in his first Transgression *e*.

d Gen. 1. 28. *God blessed them and said unto them, be fruitful and multiply*

multiply. *e* Rom. 5. 18. *By the offence of one, Judgment came upon all men to Condemnation.*

Q. [*Into what Estate did the fall bring Mankind?*]

A. The fall brought Mankind into an Estate of Sin and Misery *f*.

f Rom. 5. 12. *By one Man Sin entred into the World, and death by Sin?*

Q. [*Wherein consists the sinfulness of that Estate whereinto Man fell?*]

A. The sinfulness of that Estate whereinto Man fell consists in the guilt of *Adam*'s first Sin *g*, the want of Original Righteousness *h*, and the corruption of his whole Nature which is commonly called Original Sin *i*, together with all actual Transgressions which proceed from it *k*.

g Rom. 5. 19. *By one Mans disobedience many were made Sinners.* *h* Rom, 3. 10. *There is none Righteous, no not one.* *i* Psal. 51. 5. *I was shapen in Iniquity and in Sin did my Mother conceive me.* *k* Mat. 15. 19. *Out of the Heart proceed evil*

evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies.

Q. [*What is the Misery of that Estate whereinto Man fell?*]

A. All Mankind by their fall loſt Communion with God *l*, are under his Wrath *m*, and Curſe *n*, and ſo made liable to all the Miſeries in this life *o*, to death it ſelf *p*, and to the pains of Hell for ever *q*.

l Gen. 3. 24. *So he drave out the Man.* *m* Eph. 2. 3. *And were by Nature the Children of wrath.* *n* Gal. 3. 10. *Curſed is every one that continueth not in all things that are written in the Book of the Law to do them.* *o* Lam. 3. 39. *Wherefore doth a living Man complain, a Man for the puniſhment of his Sins?* *p* Gen. 2. 17. *In the day that thou eateſt thereof thou ſhalt ſurely dye.* *q* Mat. 25. 41. *Depart from me ye Curſed into Everlaſting fire.*

Q. [*Did God leave all Mankind to periſh in the ſtate of Sin and Miſery?*]

A. God

A. God having out of his mere good pleaſure from all Eternity elected ſome to everlaſting life *r*, did enter into a Covenant of grace to deliver them out of a ſtate of Sin and Miſery, and to bring them into a ſtate of Salvation by a Redeemer *ſ*.

r Eph. 1. 4. *As he hath choſen us in him before the foundation of the World.* *ſ* Rom. 3. 21. 22. *Now the Righteouſneſs of God without the Law is manifeſted, even the Righteouſneſs of God which is by faith of Jeſus Chriſt unto all them that Believe.*

Q. [*Who is the Redeemer of God's Elect?*]

A. The only Redeemer of God's Elect is the Lord Jeſus Chriſt *t*, who being the Eternal Son of God became Man *u*, and ſo was and continueth to be God and Man in two diſtinct Natures and one perſon *w*, for ever *x*.

t 1 Tim. 2. 5. *There is one Mediator between God and Man, the Man Chriſt Jeſus, who gave himſelf a Ranſom.*

Ranſom. *u* Joh. 1 14. *The Word was made fleſh.* *w* Rom. 9. 5. *Of whom as concerning the fleſh Chriſt came who is over all God bleſſed for ever.* *x* Heb. 7. 24. *This Man becauſe he continueth ever hath an unchangable Prieſthood.*

Q. [*How did Chriſt being the Son of God become Man?*]

A. Chriſt the Son of God became Man by taking to himſelf a true Body *y*, and a reaſonable Soul *z*, being conceived by the power of the Holy Ghoſt *a*, in the womb of the Virgin *Mary* and born of her *b*, and yet without Sin *c*.

y Heb. 2. 14. *Foraſmuch as the Children are partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame.* *z* Mat. 26. 38. *Then he ſaid unto them, my Soul is exceeding ſorrowful.* *a* Luke 1. 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the higheſt ſhall overſhadow thee.* *b* Luk. 2. 11. *Unto you is born this day in the City of David, a Saviour.* *c* Heb. 7. 26. *Such an High Prieſt became*

us,

us, who is Holy, Harmleſs, Undefiled, ſeperate from Sinners.

Q. [*What offices doth Chriſt execute as our Redeemer?*]

A. Chriſt as our Redeemer executeth the offices of a Prophet *d*, of a Prieſt *e*, and of a King *f*, both in his Eſtate of Humiliation and Exaltation.

d Act. 3. 22. Moſes *ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you.* *e* Heb. 5. 6. *Thou art a Prieſt for ever.* *f* Pſal. 2. 6. *I have ſet my King upon my Holy Hill of Sion.*

Q. [*How doth Chriſt execute the office of a Prophet?*]

A. Chriſt executeth the Office of a Prophet in revealing to us *g*, by his Word *h*, and Spirit *i*, the will of God *k*, for our Salvation *l*.

g Joh. 1. 18. *The only begotten Son, which is in the boſom of the Father, he hath declared him.* *h* Joh. 20. 31. *Theſe things are written that ye might believe that Jeſus is the Chriſt.* *i* Joh. 14. 26. *The Comforter which is the Holy Ghoſt ſhall teach you*

you all things. *k* Joh. 15. 15. *All things that I have heard of my Father, I have made known unto you.* *l* Act. 20.32. *I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among them that are Sanctifyed.*

Q. [*How doth Christ Execute the Office of a Priest?*]

A. Christ Executeth the Office of a Priest, in his once offering up of himself *m* a Sacrifice *n*, to satisfie Divine Justice *o*, and reconcile us to God *p*, and in making continual Intercession for us *q*.

m Heb. 9. 28. *Christ was once offered to bear the Sins of many.* *n.* 1 Cor. 5. 7. *Christ our Passover is sacrificed for us.* *o* Heb. 9. 14. *Who through the Eternal Spirit offered himself without spot to God.* *p* Heb. 2. 17. *A Merciful and Faithful High-Priest in all things pertaining to God, to make Reconciliation for the sins of the People.* *q* Heb. 7. 25. *He ever liveth to make Intercession for us.*

Q. *How.*

Q. [*How doth Christ execute the Office of a King?*]

A. Christ Executeth the Office of a King in subduing us to himself *r*, in Ruling *s*, and defending us *t*, and in restraining *u*, and conquering all his *w*, and our Enemies *x*.

r Psal. 110. 3. *Thy People shall be willing in the day of thy power.* *s* Is. 33. 22. *The Lord is our Lawgiver, the Lord is our King.* *t* Act. 5. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour.* *u* Psal. 110. 2. *Rule thou in the midst of thine Enemies.* *w* 1 Cor. 15. 25. *He must rule till he hath put all his enemies under his feet.* *x* Rom. 8. 27. *We are more then Conquerors through him that loved us.*

Q. [*Wherein did Christ's Humiliation consist?*]

A. Christ's Humiliation consisted in his being Born, and that in a low condition *y* made under the Law *z*, undergoing the Miseries of this Life *a*, the wrath of God *b*, the Cursed Death of the Cross *c*, in being

being Buried *d*, and continuing under the Power of Death for a Time *e*.

y Luc. 2. 17. *She brought forth her first-born Son and laid him in a Manger.* *z* Gal. 4. 4. *God sent his Son made under the Law.* *a* Is. 53. 3. *He was rejected of Men, a Man of Sorrows.* *b* Mat. 26. 46. *Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?* *c* Phil. 2. 8. *He humbled himself, and became obedient to death, even the death of the Cross.* *d* 1 Cor. 15. 4. *He was Buried.* *e* Mat. 12. 40. *As Jonas was 3 days and 3 nights in the Whales Belly, so shall the Son of Man be 3 days and 3 nights in the Heart of the Earth.*

Q. [*Wherein consisteth Christ's Exaltation?*]

A. Christ's Exaltation consisteth in his rising again from the dead *f*, on the third day *g*, in Ascending up into Heaven *h*, and sitting at the right-hand of God the Father *i*, and in coming to Judge the World *k*, at the last day *l*.

f Mat

f Mat. 28. 5, 6. *And the Angel said he is not here for he is risen.* *g* 1 Cor. 15. 4. *He rose again the third day.* *h* Mark 16, 19. *He was received up into Heaven.* *i* Heb. 1, 3. *He sat down on the right hand of the Majesty on high.* *k* Acts 17. 31. *God hath appointed a day wherein he will Judge the World in Righteousness by that Man whom he hath ordained.* *l* John 12. 48. *The word that I have spoken the same shall judge him in the last day.*

Q. [*How are we made partakers of the Redemption purchased by Christ ?*]

A. We are made partakers of the Redemption Purchased by Christ by the effectual application of it to us *m*, by his Holy Spirit *n*.

m John 1. 12. *As many as received him, to them he gave Power to become the Sons of God.* *n* Tit. 3. 5. *According to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost.*

Q. [*How*

Q. [*How doth the Spirit ap*
to us the Redemption purchased
Christ?]

A. The Spirit applieth to us th
Redemption purchased by Chri
by working faith in us *o*, and there
by uniting us to Christ *p*, in o
effectual calling *q*.

o Eph. 2. 8. *By grace ye a*
saved thro' Faith and that not of y
selves, it is the gift of God. *p* Ep
3. 17. *That Christ might dwell*
your hearts by faith. *q* 1 Cor. 1.
God is faithful by whom ye were cal
into the fellowship of his Son.

Q. [*What is Effectual Calling?*

A. Effectual Calling is the wo
of God's Spirit *r*, whereby co
vincing us of our Sin *s*, and Mise
t, Enlightning our Minds in th
knowledge of Christ *u*, and renew
ing our wills *w*, he doth perswad
x, and enable us *y*, to embrac
Jesus Christ *z*, as he is freely offe
ed to us in the Gospel *a*.

r 2 Thes. 2. 13. *God hath fro*
the beginning chosen you to Salvati
through Sanctification of the Spiri

s A

s Acts 2. 37. *They were pricked at their hearts, and said, what shall we do?* *t* Acts 16. 30. *Sirs, what must I do to be saved?* *u* Acts 26. 18. *To open their Eyes and turn them from darkness to light.* *w* Ezek. 36. 26. *I will take away the stony heart, and give you an heart of Flesh.* *x* John 6. 44. *No Man can come to me except the father draw him.* *y* Phil. 2. 13. *It is God that worketh in you to will and to do of his good pleasure.* *z* John 6. 45. *Every Man that hath heard and learned of the Father cometh unto me.* *a* Mat. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.*

Q. [*What Benefits do those that are Effectually called partake of in this life?*]

A. They that are Effectually called do in this life partake of Justification *b*, Adoption *c*, and Sanctification *d*, and the several Benefits which in this life do either accompany or flow from them *e*.

b Rom.

b Rom. 8. 30. *Whom he called them he also Justified.* *c* Eph. 1. 5. *Having predestinated us to the Adoption of Children by Jesus Christ.* 1 Cor. 6. 11. *But ye are washed, but ye are Sanctified.* *e* Eph. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings.*

Q. [*What is Justification?*]

A. Justification is an act of God's free grace *f*, wherein he pardoneth all our Sins *g*, accepteth us as Righteous in his sight *h*, only for the Righteousness of Christ *i*, imputed to us *k*, and received by Faith alone *l*.

f Rom. 3. 24. *Being justified freely by his grace.* *g* Eph. 1. 7. *In whom we have Redemption thro' his Blood, even the forgiveness of Sins.* *h* 2 Cor. 5. 11. *That we might be made the Righteousness of God in him.* *i* Rom. 5. 19. *By the Obedience of one shall many be made Righteous.* *k* Rom. 4. 24. *But for us also, to whom it shall be imputed if we believe on him that raised up*

Jesus

Jesus our Lord from the dead. 1 Phil. 3. 9. *The Righteousness which of God by Faith.*

Q. [*What is Adoption?*]

A. Adoption is an act of God's free grace *m*, whereby we are received into the number *n*, and have a right to all the Priviledges of the Sons of God *o*.

m 1 John 3. 1. *Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God.* *n* John 1. 12. *As many as received him, to them he gave power to become the Sons of God.* *o* Rom. 8. 17. *If Children then Heirs of God, and joint heirs with Christ.*

Q. [*What is Sanctification?*]

A. Sanctification is the work of God's free grace *p*, whereby we are renewed in the whole Man after the Image of God *q*, and are enabled more and more to die unto Sin *r*, and live unto Righteousness *s*.

p 2 Thes. 2. 13. *God hath from the beginning chosen us to Salvation*

thro' Sanctification of the Spirit, and belief of the Truth. q Eph. 4. 24. *And that ye put on the new Man which after God is created in Righteousness, and true Holiness.* r Rom. 6. 2. *How shall we that are dead to Sin live any longer therein?* s 1 Pet. 2. 24. *That we being dead to Sin might live unto Righteousness.*

Q. [*What are the benefits which in this life do either accompany or flow from Justification, Adoption, and Sanctification?*]

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's love *t*, peace of conscience *u*, joy in the Holy Ghost *w*, increase of grace *x*, and perseverance therein unto the end *y*.

t Rom. 5. 5. *The love of God is shed abroad in our hearts by the Holy Ghost which is given to us.* *u* Rom. 5. 1. *Being justified by faith we have peace with God.* *w* Rom. 14. 17. *For the Kingdom of God is not Meat and Drink but Righteousness*

Righteouſneſs and Peace and Joy in the Holy Ghoſt. x Prov. 4. 18. *The path of the Juſt ſhineth more and more unto the perfect day.* y 1 Pet. 1. 5. *Who are kept by the power of God through faith to Salvation.*

Q. [*What benefits do believers receive from Chriſt at their death?*]

A. The Souls of Believers are at their death made perfect in Holineſs *z*, and do immediatly paſs into glory *a*, and their Bodies being ſtill united to Chriſt *b*, do reſt in their Graves *c*, till the Reſurrection *d*.

z Heb. 12, 23. *To the Spirits of juſt Men made perfect.* *a* 2 Cor. 5. 8. *Willing to be abſent from the Body and to be preſent with the Lord.* *b* 1 Theſ. 4. 14. *Them which ſleep in Jeſus will God bring with him.* *c* Acts 2. 26. *My fleſh ſhall reſt in hope.* *d* John 11. 24. *He ſhall riſe again in the Reſurrection at the laſt day.*

Q. [*What benefits do Believers receive from Chriſt at the Reſurrection?*]

A. At the Resurrection *e*, Believers being raised up in Glory *f*, shall be openly acknowledged and acquitted in the day of Judgment *g*, and made perfectly blessed *h*, in the full enjoying of God *i*, to all Eternity *k*.

e Acts 24. 15. *There shall be a Resurrection of the dead.* *f* 1 Cor. 15. 43. *'Tis sown in dishonour, 'tis raised in glory.* *g* Mat. 10. 32. *Whosoever shall confess me before Men, him will I confess before my Father which is in Heaven.* *h* 1 John 3. 2. *When he shall appear we shall see him as he is.* *i* Psal. 16. 11. *In thy presence there is fullness of joy.* *k* 1 Thes. 4. 17. *So shall we ever be with the Lord.*

Q. [*What is the Duty which God requireth of Man?*

A. The duty which God requires of Man is obedience to his Revealed will *l*.

l Mic. 6. 8. *What doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk Humbly with thy God?*

Q. [*What*

Q. [*What did God at first reveal to Man for the Rule of his Obedience?*]

A. The Rule which God at first revealed to Man for his Obedience was the Moral Law *m*.

m Rom. 2.14. *The Gentiles which have not the Law, do by Nature the things contained in the Law.*

Q. [*Where is the Moral Law summarily comprehended?*]

A. The Moral Law is summarily comprehended in the Ten Commandements *n*.

n Deut. 10. 4. *He wrote on the Tables, according to the first writing, the Ten Commandements.*

Q. [*What is the sum of the Ten Commandements?*

A. The Sum of the Ten Commandements, is, to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our selves *o*.

o Mat. 22. 37, 38. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; This is the first and great*

Commandement; *And the second is like unto it; Thou shalt love thy Neighbour as thy self. On these two Commandements hang all the Law and the Prophets.*

Q. [*What is the Preface to the Ten Commandements?*]

A. The Preface to the Ten Commandements is in these words, Exod. 20. 2. *I am the Lord thy God which brought thee out of the Land of Egypt, out of the House of Bondage.*

Q. [*What doth the Preface to the Ten Commandements teach us?*]

A. The Preface to the Ten Commandements teacheth us, That because God is the Lord *p*, and our God *q*, and Redeemer *r*, therefore we are bound to keep all his Commandements *s*.

p Leu. 18. 5. *Ye shall keep my Statutes, I am the Lord.* *q* Deu. 11. 1. *Thou shalt love the Lord thy God, and keep his Commandements allway.* *r* Luc. 1. 74. *That we being delivered out of the hands of our enemies, might serve him.* *s* Leu. 19. 36. 37. *I am the Lord your God, which brought*

you

out of the Land of Egypt, therefore shall ye observe all my Statutes.

Q. [Which is the first Commandement?]

A. The first Commandement is (Exod. 20. 3.) Thou shalt have no other Gods before me.

Q. [What is required in the first Commandement?]

A. The first Commandement requireth us to know t and acknowledge God u to be the only true God w, and our God x, and to worship y, and glorify him accordingly z.

t 1 Chron. 28. 9. Know thou the God of thy Fathers. u Isai. 43. 10. That ye may know and believe me, and understand that I am he. w Joh. 17. 3. This is Life Eternal, that they might know thee the only true God. x Deu. 26. 17. Thou hast avouched the Lord this day to be thy God. y Mat. 4. 10. Thou shalt worship the Lord thy God. z Psal. 29. 2. Give unto the Lord the Glory due unto his Name.

Q. [What is forbidden in the first Commandement]

A. The first Commandement forbiddeth the denying *a*, or not worshiping *b*, and glorifying the true God as God *c*, and our God *d*, and giving that worship and glory to any other which is due to him alone *e*.

a Psal. 14. 1. *The fool hath said in his heart there is no God.* *b* Psal. 14. 4. *They call not upon the Lord.* *c* Rom. 1. 20. 21. *When they knew God they glorifyed him not as God.* *d* Psal. 81. 11. *Israel would have none of me.* *e* Rom. 1. 25. *Who changed the truth of God into a lie, and worshipped and served the Creature more then the Creator.*

Q. [*What are we Especially taught by these words* (before me) *in the first Commandement?*]

A. These words (*before me*) in the first Commandement teach us, That God, who seeth all things *f*, taketh notice of *g*, and is much displeased with the Sin of having any other God *h*.

f Heb. 4. 13. *All things are naked and open'd unto the eyes of him, with*

with whom we have to do. g Psal. 44. 20, 21. *If we have ſtretched out our hands to a ſtrange God: ſhall not God ſearch this out? For he knoweth the ſecrets of the heart.* h Jer. 44. 3. 4. *Becauſe they went to ſerve other Gods, I ſent unto you all my ſervants the Prophets, ſaying, O do not this abominable thing which I hate.*

Q. [*Which is the Second Commandement?*]

A. The Second Commandement is (Exod. 20. 4, 5, 6.) *Thou ſhalt not make unto thy ſelf any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the waters under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquities of the Fathers upon the Children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my Commandements.*

Q. [*What*

Q. *What is required in the second Commandement?*

A. The second Commandement requireth the receiving *i*, observing *k*, and keeping pure *l*, and entire *m*, all such religious worship and Ordinances, as God hath appointed in his Word *n*.

i Deu. 33. 3. *Every one shall receive of thy words.* *k* Exod. 34. 11. *Observe thou that which I command thee.* *l* 1 Tim. 6. 14. *Keep this Commandement without spot unrebukable.* *m* Mat. 28. 20. *Teaching them to observe all things whatsoever I have commanded you.* *n* Mat. 4. 10. *It is written, thou shalt worship the Lord thy God and him only shalt thou serve.*

Q. *What is forbidden in the second Commandement?*

A. The second Commandement forbiddeth the worshiping of God by Images *o*, or any other way not appointed in his word *p*.

o Deut. 4. 15, 16. *Take good heed unto your selves, lest ye corrupt your selves, and make you a graven Image,*

judge. p Lev. 10. 1. *The Sons of Aaron offered strange fire before the Lord which he commanded them not.*

Q. [*What are the reasons annexed to the second Commandement?*]

A. The reasons annexed to the second Commandement are Gods Soveraignty over us *q*, his propriety in us *r*, and the zeal he hath to his own glory *s*.

q Psal. 95. 3, 6. *The Lord is a great King above all Gods; O come let us worship and bow down.* *r* Psal. 45. 11. *He is thy Lord, and worship thou him.* *s* Exod. 34. 14. *Thou shalt worship no other God, for the Lord is a jealous God.*

Q. [*Which is the third Commandement?*]

A. The third Commandement is, (*Exod.* 20. 7.) *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.*

Q. [*What is required in the third Commandement?*]

A. The

A. The third Commandement requireth the holy and reverend use of Gods Names *t*, Titles *u*, Attributes *w*, Ordinances *x*, Word *y*, and Works *z*.

t Psal. 29. 2. *Give unto the Lord the glory due unto his Name.* *u* Mal. 1. 14. *I am a great King, saith the Lord of hosts, and my Name is dreadful.* *w* Rev. 15. 3. *Lord God Almighty, thou King of Saints.* *x* Eccles. 5. 1. *Keep thy foot, when thou goest into the house of God, and be more ready to hear, then to give the Sacrifice of fools.* *y* Psal. 138. 2. *I will praise thy Name for thy Truth, for thou hast magnified thy word above all thy Name.* *z* Job. 36. 24. *Remember that thou magnify his work which Men behold.*

Q. [*What is forbidden in the Third Commandement?*]

A. The Third Commandement forbiddeth all Prophaning *a*, or abusing any thing whereby God makes himself known *b*.

a Mal. 1. 7. *Ye offer polluted bread upon my Altar.* *b* Mal. 3. 14

It

e have ſaid, it is vain to ſerve God; nd what profit is it, that we have ept his Ordinance?

Q. [*What is the Reaſon annexed o the Third Commandement?*]

A. The Reaſon annexed to the hird Commandement is, that owever the breakers of this Commandement may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment *c*.

c Deut. 28. 58, 59. *If thou wilt ot obſerve to do all the words of his Law, that thou mayſt fear this lorious and fearful Name, the Lord hy God; Then the Lord will make hy plagues wonderful.*

Q. [*Which is the fourth Commandement?*]

A. *The fourth Commandement is,* (*Exod.* 20. 8.) Remember the Sabbath day to keep it holy. Six days ſhalt thou labour, and do all thy work; but the Seventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou nor thy ſon nor thy daughter,

daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gate: For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Q. [*What is required in the fourth Commandement?*]

A. The fourth Commandement requireth the keeping holy to God ſuch ſet times as he hath appointed in his word *d*, expreſly one whole day in ſeven to be a weekly Sabbath to himſelf *e*.

d Lev. 19. 30. *Ye ſhall keep my Sabbaths, and reverence my Sanctuary.* *e* Deut. 5. 12. *Keep the Sabbath-day to ſanctify it, as the Lord thy God hath commanded thee.*

Q. [*Which day of the ſeven hath God appointed to be the weekly Sabbath?*]

A. From the beginning of the World to the Reſurrection of Chriſt God appointed the ſeventh day

day of the week to be the weekly Sabbath *f*, and the first day of the week ever since, to continue to the end of the World, which is the Christian Sabbath *g*.

f Gen. 2. 2, 3. *God blessed the seventh day and sanctified it, because that in it God had rested from all his work.* *g* Act. 20. 7. *Upon the first day of the week, when the Disciples came together to break bread Paul preached to them.*

Q. [*How is the Sabbath to be sanctified ?*]

The Sabbath is to be sanctified by an holy resting all that day even from such worldly Imployments and Recreations as are lawful on other days *h*, and spending the whole time in the Publick and Private exercises of God's worship *i*, except so much as is to be taken up in the works of necessity and Mercy *k*,

h Lev. 23. 3. *The seventh day is a Sabbath of rest, an holy Convocation, ye shall do no work therein.*

i Psal.

i Psal. 92. 1. *A Psalm or Song for the Sabbath-day. It is a good thing to give thanks unto the Lord, and to sing praises to thy Name, O most high.*

k Mat. 12. 11, 12. *What Man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a Man better then a Sheep? Wherefore it is lawful to do well on the Sabbath-days.*

Q. [*What is forbidden in the fourth Commandement?*]

A. The fourth Commandement forbiddeth the omission or careless Performance of the duties required *l*, and the prophaning the day by Idleness, or doing that which is in its self sinful *m*, or by unnecessary thoughts, words and works about worldly Imployments and Recreations *n*.

l Ezek. 22. 26. *They have hid their Eyes from my Sabbaths, and I am prophaned among them.* *m* Exek. 23. 38. *They have defiled my sanc-*

tuary

tuary on the ſame day, and have pro-
phaned my Sabbaths. *n* Iſ. 58. 13.
And call the Sabbath a delight, not
doing thy own ways, nor finding thine
own pleaſure, nor ſpeaking thine own
words.

Q. [*What are the reaſons annexed to the fourth Commandement?*]

A. The reaſons annexed to the fourth Commandement are, God's allowing us ſix days of the week for our own Imployment *o*, his challenging a ſpecial propriety in the ſeventh *p*, his own example *q*, and bleſſing the Sabbath-day *r*.

o Exod. 31. 15. *Six days may work be done, but in the ſeventh is the Sabbath of reſt.* *p* Lev. 23. 3. *Ye ſhall do no work therein: It is the Sabbath of the Lord your God in all your dwellings.* *q* Exod. 31. 17. *In ſix days the Lord made Heaven and Earth, on the ſeventh day he reſted.* *r* Gen. 2. 3. *God bleſſed the Sabbath day, and ſanctified it.*

Q. [*Which is the fifth Commandement?*]

A. The

A. The fifth Commandement is, (Exod. 20 12.) *Honour thy Father and thy Mother that thy days may be long upon the Land which the Lord thy God giveth thee.*

Q. [*What is required in the fifth Commandement?*]

A. The fifth Commandement requireth the preserving the honour and performing the duties belonging to every one, in their several places and Relations as superiors *s*, Inferiors *t*, or Equals *u*.

s Rom. 13. 1. *Let every Soul be subject unto the higher powers.* *t* Eph. 5. 21. *Submitting your selves one to another.* *u* Rom. 12. 10. *Be kindly affectioned one to another.*

Q. [*What is forbidden in the fifth Commandement?*]

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongeth to every one in their several places and Relations *w*.

w Rom.

w Rom. 13. 7, 8. *Render to all their dues: Tribute to whom Tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.*

Q. [*What is the Reason annexed to the Fifth Commandement?*]

A. The Reason Annexed to the Fifth Commandement, is a promise of long life, and prosperity (as far as it shall serve for God's Glory and their own Good) to all such as keep this Commandement x.

x Eph. 6. 2. 3. *Honour thy Father and Mother, (which is the First Commandement with promise.) That it may be well with thee, and thou mayest live long on the Earth.*

Q. [*Which is the Sixth Commandement?*]

A. The Sixth Commandement requireth *all lawful endeavours to preserve our own life* y, *and the life of others* z.

y Eph. 5. 29. *No man ever yet hated his own flesh, but nourisheth and cherisheth it.* z 1 King. 18. 4. *Obadiah took an Hundred Prophets, and*

and hid them by Fifty in a Cave, and fed them with Bread and Water.

Q. [*What is forbidden in the Sixth Commandement?*]

A. The Sixth Commandement forbiddeth the taking away of our own life *a*, or the life of our Neighbour unjustly *b*, or whatsoever tendeth thereunto *c*.

a Act. 16. 27, 28. *He drew out his Sword and would have killed himself; But Paul cryed with a loud voice, saying, Do thy self no harm.* *b* Gen. 9. 6. *Whoso sheddeth Mans blood, by Man shall his blood be shed,* *c* Mat. 25. 42. *For I was an hungred, and ye gave me no Meat; I was thirsty, and ye gave me no Drink.*

Q. [*Which is the Seventh Commandement?*]

A. The Seventh Commandement is (Exod. 20. 14.) *Thou shalt not commit Adultery.*

Q. [*What is required in the Seventh Commandement?*]

A. The Seventh Commandement requireth the preservation of our own *d*, and our Neighbours Chastity *e*,

Chaſtity *e*, in Heart *f*, Speech *g*, and Behaviour *h*.

d 1 Theſs. 4. 4. *That every one of you ſhould know how to poſſeſs his veſſel in Sanctification and Honour.* *e* Eph. 5. 11. *Have no fellowſhip with the unfruitful works of darkneſs.* *f* 2 Tim. 2. 22. *Flee youthful luſts.* *g* Col. 4. 6. *Let your ſpeech be alway with grace, ſeaſon'd with ſalt.* *h* 1 Pet. 3. 2. *While they behold your chaſt Converſation.*

Q. [*What is forbidden in the Seventh Commandement?*]

A. The Seventh Commandement forbiddeth all unchaſt thoughts *i*, words *k*, and actions *l*.

i Mat. 5. 28. *Whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his heart.* *k* Eph. 5. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.* *l* Eph. 5. 3. *Fornication and all Uncleanneſs, let it not be once named amongſt you.*

Q. [*Which is the Eighth Commandement?*]

A. The

A. The eighth Commandement is, (Exod. 20. 15.) *Thou ſhalt not Steal.*

Q. [*What is required in the eighth Commandement ?*]

A. The eighth Commandement requireth the lawful procuring and furthering the Wealth and outward Eſtate of our ſelves *m*, and others *n*.

m Rom. 12. 17. *Provide things honeſt in the ſight of all Men.* *n* Lev. 23. 35. *If thy Brother be waxen poor, then thou ſhalt relieve him.*

Q. [*What is forbidden in the eighth Commandement ?*]

A. The eighth Commandement forbiddeth whatſoever doth or may unjuſtly hinder our own *o*, or our Neighbours wealth or outward Eſtate *p*.

o 1 Tim. 5. 8. *If any provide not for his own he is worſe then an Infidel.* *p* Eph. 4. 28. *Let him that Stole ſteal no more.*

Q. [*Which is the ninth Commandement ?*]

A. The

A. The ninth Commandement is, (Exod. 20. 16.) *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

Q. [*What is required in the ninth Commandement?*]

A. The ninth Commandement requireth the maintaining and promoting of truth between Man and Man *q*, and of our own and our Neighbours good Name *r*, eſpecially in witneſs-bearing *ſ*.

q Zech. 8. 16. *Speak ye every Man truth to his Neighbour.* *r* 3 Joh. 12. *Demetrius hath good report of all Men.* *ſ* Prov. 14. 5. *A faithful Witneſs will not lie.*

Q. [*What is forbidden in the ninth Commandement?*]

A. The ninth Commandement forbiddeth whatſoever is prejudicial to truth *t*, or injurious to our own *u*, or our Neighbours good Name *w*.

t Rom 3. 13. *With their Tongues they have uſed deceit.* *u* Job. 27. 5. *God forbid that I ſhould juſtify you; till I die, I will not remove my Integrity*

Integrity from me. w Psal. 15. 3. *He backbiteth not with his tongue, nor taketh up a reproach against his Neighbour.*

Q. [*Which is the Tenth Commandement?*]

A. The Tenth Commandement is (Exod. 20. 17.) *Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours Wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy Neighbours.*

Q. [*What is required in the tenth Commandement?*]

A. The tenth Commandement requireth Contentment with our own Condition x, with a right and charitable frame of Spirit towards our Neighbour and all that his y.

x Heb. 13. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.*

y 1 Cor. 13. 4, 5. *Charity envieth not, seeketh not her own.*

Q. [*What is forbidden in the tenth Commandement?*]

A. The

A. The tenth Commandement forbiddeth all discontentment with our own Estate *a*, envying or grieving at the good of our Neighbour, and all inordinate motions and affections to any thing that is his *b*.

a 1 Cor. 10. 10. *Neither murmure ye.* *b* Gal. 5. 26. *Let us not be desirous of vain glory, provoking one another; envying one another.* *b* Col. 3. 5. *Mortify therefore your Members which are upon the Earth; Fornication, Uncleanness, inordinate Affection.*

Q. [*Is any Man able perfectly to keep the Commandements of God?*]

A. No meer Man, since the fall, is able in this life perfectly to keep the Commandements of God *c*; but doth dayly break them in thought *d*, Word *e*, and Deed *f*.

c Eccl. 7. 20. *There is not a just Man upon Earth that doth good and sinneth not.* *d* Gen. 8. 21. *The imagination of Man's heart is evil from his youth.* *e* Jam. 3. 8. *The tongue can no Man tame, 'tis an unruly evil.* *f* Jam. 3. 2. *In many things we offend all.*

Q. [*Are all Transgressions of the Law equally heinous?*]

A. Some sins in themselves *g* and by reason of severall aggravations are more heinous in the sight of God then others *h*.

g Ezek. 8. 6. *Turn thee, yet again, and thou shalt see greater Abomination.* *h* Psal. 78. 17. *And they sinned yet more against him, by provoking the most high in the Wilderness.*

Q. [*What doth every Sin deserve?*]

A. Every Sin deserveth God's Wrath *i*, and Curse *k* both in this life *l*, and that which is to come.

i Eph. 5. 6. *Because of these things cometh the wrath of God upon the Children of disobedience.* *k* Gal. 3. 10. *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* *l* Lam. 3. 39. *Wherefore doth a living Man complain, a Man for the punishment of his Sins.* Mat. 25. 41. *Depart from me, Cursed into everlasting fire.*

Q. [*What*

Q. [*What doth God require of us to escape the wrath and curse due to us for sin?*]

A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ *n*, Repentance unto Life *o*, with the diligent use of all the Outward Means, whereby Christ communicateth to us the Benefits of Redemption *p*.

n Joh. 3. 16. *God so loved the World, that he gave his only begotten Son that whosoever believeth on him, should not perish, but have everlasting life.* *o* Act. 2. 38. *Repent and be Baptized, every one of you in the Name of Christ, for the Remission of sins.* *p* Isa. 55. 3. *Incline your Ear, and come unto me; Hear, and your Souls shall live.*

Q. [*What is Faith in Jesus Christ?*]

A. Faith in Jesus Christ is a saving Grace *q*, whereby we receive *r*, and rest upon him *s*, alone *t*, for Salvation *u*, as he is offered to us in the Gospel *w*.

q Heb. 10. 39. *We are not of them that draw back to perdition, But of them that believe to the saving of the Soul.* r Joh. 1. 12. *To as many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name.* Eph. 1. 13. *In whom ye also trusted after that ye heard the word of truth; in whom also ye believed.* s. Act. 4. 12. *Neither is there Salvation in any other.* u Act. 15. 11. *We believe that through the grace of the Lord Jesus Christ we shall be saved.* w Phil. 3. 9. *And be found in him, not having thine own righteousness which is of the Law, But that which is through the Faith of Jesus Christ.*

Q. [*What is Repentance unto Life?*]

A. Repentance unto Life is a saving Grace *x*, whereby a Sinner out of the true sense of his sin *y*, and apprehension of the Mercy of God in Christ *z*, doth with Grief *a*, and Hatred of his sin *b*, turn from it unto God *c*, with full purpose of

d, and

d, and endeavours after New Obedience *e*.

x Act. 11. 18. *Then hath God also to the Gentiles granted Repentance unto life.* *y* Act. 2. 37. *When they heard this, they were pricked in their heart.* *z* Joel 2. 12. 13. *Rent your hearts and not your garments, And turn unto the Lord your God, for he is gracious and merciful.* *a* Jer. 31. 19. *After I was turned I repented; and after that I was instructed I smote upon my thigh.* *b* Ezek. 36. 31. *Then shall ye remember your own evil ways, and shall loath your selves in your own sight for your Iniquities.* *c* Ezek. 14. 6. *Thus saith the Lord God, repent and turn your selves from your Idols.* *d* Psal. 119. 59. *I thought on my ways, and turned my feet unto thy Testimonies.* *e* Isa. 1. 16, 17. *Wash ye, make you clean, put away the evil of your doings, learn to do well, seek judgment.*

Q. [*What are the outward means, whereby Christ communicateth to us the benefits of Redemption?*]

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially his Word, Sacraments and Prayer, all which are made effectual to the elect for Salvation *f*.

f Act. 2. 41, 42. *Then they that gladly received his word, were baptized: And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of Bread and in Prayers.*

Q. [*How is the word made effectual to Salvation?*]

A. The Spirit of God maketh the Reading *g*, but especially the Preaching of the Word *h*, an effectual means *i*, of convincing *k*, and converting Sinners *l*, and building them up *m*, in Holiness *n*, and Comfort *o*, through Faith *p*, unto Salvation *q*.

g Neh. 8. 8. *So they read in the Book in the Law of God distinctly, and gave the sence, and caused them to understand the Reading.* *h* Act. 8. 35. *Then Phillip opened his mouth, and*

ad began at the same Scripture, and preached unto unto him Jesus. *i* 1 Thes. 2. 13. *Ye received it not as the word of Men, but as it is in truth, the word of God, which effectually worketh also in you that believe.* *k* 2 Chron. 34. 19. *And when the King had heard the words of the Law he rent his Cloathes.* *l* Psal. 19. 7. *The Law of the Lord is perfect, converting the Soul.* *m* Rom. 16. 25. *To him that is of power to stablish you according to my Gospel, and the Preaching of Jesus Christ, be glory for ever.* *n* Rom. 7. 12. *The Law is holy, and the Commandement holy.* *o* 1 Thes. 1. 6. *Ye received the word in much affection, and joy of the Holy Ghost.* *p* 1 Thes. 3. 2. *We sent Timotheus our fellow-labourer in the Gospel of Christ, to establish you, and comfort you concerning your faith.* *q* Rom. 1. 16. *I am not ashamed of the Gospel of Christ; for it is the power of God to Salvation?*

Q. [*How is the Word to be read and heard, that it may become effectual to Salvation?*]

A. That the Word may become effectual to Salvation, we must attend thereunto with diligence *r*, preparation *s*, and prayer *t*, receive it with faith *u*, and love *w*, lay it up in our hearts *x*, and practice it in our lives *y*.

r Prov. 8. 34. *Blessed is the Man that heareth me, watching daily at my Gates.* *s* 1 Pet. 2. 1, 2. *Laying aside all malice, and all guile--- As new born babes, desire the sincere Milk of the Word.* *t* Psal. 119. 18. *Open thou mine eyes, that I may behold wonderful things out of thy Law.* *u* Heb. 4. 2. *The word did not profit them, not being mixed with faith.* *w* 2 Thess. 2. 10. *They received not the love of the Truth.* *x* Psal. 119. 11. *Thy word have I hid in my heart.*

y Luc. 8. 15. *Having heard the Word, they keep it, and bring forth fruit with patience.*

Q. [*How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of Salvation, not by any virtue in them *z*, or in him that

that doth Administer them *a*, but only by the blessing of Christ *b*, and the working of the Spirit *c*, in them that by Faith receive them *d*.

a Rom. 2. 28. *He is not a Jew that is one outwardly, neither is that Circumcision, which is outward in the flesh.* *a* 1 Cor. 3. 6. *Neither is he that planteth any thing, nor he that watereth.* *b* 1 Pet. 3. 21. *Baptism doth now save us* [*not the putting away the filth of the flesh, But the answer of a good Conscience towards God*] *by the Resurrection of Jesus Christ.* *c* 1 Cor. 12. 13. *By one Spirit are we all Baptized into one Body.* *d* Gal. 5. 6. *Neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love.*

Q. [*What is a Sacrament?*]

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the benefits of the New Covenant are represented, sealed and applied to Believers *e*.

e Gen. 17. 10. *This is my Covenant which ye shall keep between me and you, And thy seed after thee: every Man-childe among you shall be Circumcised.*

Q. [*Which are the Sacraments of the New Testament?*]

A. The Sacraments of the New Testament are Baptism *f*, and the Lord's-Supper *g*.

f Mat. 28. 19. *Goe ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

g 1 Cor. 11. 23, 24, 25. *The Lord Jesus, the same night in which he was betrayed, took Bread, and when he had given Thanks he brake it, and said, Take eat, this is my Body which is broken for you. Also he took the Cup, saying, This Cup is the New Testament in my Blood.*

Q. [*What is Baptism?*]

A. Baptism is a Sacrament, wherein the washing with Water *h*, in the Name of the Father, Son and Holy Ghost *i*, doth signifie and Seal our Ingrafting into Christ *k*, and

and partaking of the Benefits of the Covenant of Grace *l*, and our Engagement to be the Lords *m*.

h Act. 8. 36. *See, here is water, What doth hinder me to be Baptized?* *i* Mat. 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* *k* Gal. 3. 27. *As many of you as have been baptized into Christ, have put on Christ.* *l* Rom. 6. 3. *So many of us as were baptized into Jesus Christ, were baptized into his Death.* *m* Rom. 6. 4. *We are buried with him by Baptism into Death; that like as Christ was raised from the Dead, even so we also should walk in Newness of Life?*

Q. [*To whom is Baptism to be Administred?*]

A. Baptism is not to be Administred to any that are out of the Visible Church *n*, till they profess their Faith in Christ *o*, and Obedience to him *p*, but the Infants of such as are Members of the Visible Church are to be Baptized *q*.

n Eph. 2.12. *At that time ye were Aliens from the Common-wealth of Israel,*

rael, and ſtrangers from the Covenants of Promiſe. o Act. 8. 36, 37, 38. And the Eunuch ſaid, What doth hinder me to be Baptized? And Philip ſaid, If thou believeſt with all thy Heart thou mayeſt. p Act. 2. 41. Then they that gladly received the Word, were Baptized. q Act. 2. 39. The Promiſe is to you, and to your Children.

Q. [What is the Lords Supper?]

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Chriſt's Appointment r, his Death is ſhewed forth ſ, and the worthy Receivers are not after a Corporal and Carnal manner, but by Faith t, made partakers of his Body and Blood to their Spiritual Nouriſhment and Growth in Grace u.

r Luk. 22. 19, 20. He took bread and brake it, and gave unto them; likewiſe alſo the Cup. ſ 1 Cor. 11. 26. As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come. t Joh. 6. 63. It is the Spirit that quickneth;

Flesh profiteth nothing; The words that I speak unto you, they are Spirit, and they are Life. *u* 1 Cor. 10. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, Is it not the Communion of the Body of Christ?*

Q. [*What is required to the worthy Receiving of the Lords Supper?*]

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves *w*, of their knowledge to discern the Lord's Body *x*, of their Faith to feed upon him *y*, of their Repentance *z*, Love *a*, and New Obedience *b*, least coming unworthily, they eat and drink Judgment to themselves *c*.

w 1 Cor. 11.28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

x 1 Cor. 11. 28. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, Not discerning the Lord's Body.* *y* 2 Cor. 13. 5. *Examine your selves, whether*

ther ye be in the faith. z 1 Cor. 11. 31. *If we would judge our selves, we should not be judged.* a 1 Cor. 11. 20. *When ye come together in the Church, I hear that there be divisions among you, This is not to eat the Lord's Supper.* b 1 Cor. 5. 7, 8. *Christ our Passover is sacrificed for us, let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness.* c 1 Cor. 11. 27. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*

Q. [*What is Prayer ?*]

A. Prayer is an Offering up of our desires to God *d*, for things agreeable to his Will *e*, in the Name of Christ *f*, with Confession of our Sins *g*, and Thankful Acknowledgment of his Mercies *h*.

d Psal. 62. 8. *Pour out your hearts before him.* *e* 1 Joh. 5. 14. *If we ask any thing according to his will, he heareth us.* *f* Joh. 16. 23. *Whatsoever ye shall ask the Father in my Name, he will give it you.* *g* Dan. 9. 4. *I*

g I Prayed unto the Lord my God, and made my Confession. *h* Phil. 4. 6. *By Prayer and Supplication, and Thanksgiving, let your Requeſt be made known unto God.*

Q. [*What Rule hath God given for our direction in Prayer ?*]

A. The whole Word of God is of uſe to direct us in Prayer *i*, but the ſpecial Rule of Direction is, That Form of Prayer which Chriſt Taught his Diſciples, commonly called the Lord's Prayer *k*.

i 1 Joh. 5. 14. *If we ask any thing according to his will, he heareth us.* *k* Luk. 11. 2. *When ye Pray, ſay, Our Father which art in Heaven, Hallowed be thy Name, thy Kingdom come, thy Will be done on Earth as it is in Heaven, Give us this day our daily Bread, and forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us, and lead us not into Temptation, but deliver us from evil, for thine is the Kingdom, and the Power and the Glory, for ever and ever, Amen.*

Q. [*What*

Q. [*What doth the Preface of the Lord's Prayer teach us?*]

A. The preface of the Lord's-Prayer, which is, (*Our Father which art in Heaven*) teacheth us to draw near to God with all holy reverence *l*, and confidence *m*, as Children to a Father able and ready to help us *n*, and that we ſhould pray with *o*, and for others *p*.

l Pſal. 89. 7. *God is greatly to be feared in the aſſembly of the Saints, and to be had in reverence of all them that are about him.* *m* Rom. 8. 15. *Ye have received the Spirit of Adoption, whereby we cry, Abba Father.*

n Luc. 11. 13. *If ye being evil, know how to give good gifts to your Children, how much more ſhall your heavenly Father give the holy Spirit to them that ask him.* *o* Act. 1. 14. *Theſe all continued with one accord in Prayer.* *p* 1 Tim. 2. 1, 2. *I exhort therefore that firſt of all, Supplications, Prayers, Interceſſions and giving of Thanks be made for all Men.*

Q. [*What*

Q. [*What do we pray for in the first Petition?*]

A. In the first Petition, which is, (*Hallowed be thy Name*) we pray, that God would enable us and others to glorify him in all that thereby he maketh himself known *q*, and that he would dispose of all things to his own glory *r*.

q Psal. 67. 2, 3. *God be merciful unto us and bless us, and cause his face to shine upon us. That thy way may be known upon Earth, O God let all the people praise thee.* *r* Rom. 11. 36. *For of him, and through him, and to him are all things, to whom be glory for ever.*

Q. [*What do we pray for in the second Petition?*]

A. In the second Petition which is (*Thy Kingdom come,*) we pray that Satans Kingdom may be destroyed *s*, and that the Kingdom of Grace may be advanced *t*, our selves and others brought into it *u*, and kept in it *w*, and that the Kingdom of Glory may be hastned *x*.

s Psal.

s Pſal. 68. 1. *Let God ariſe, and his Enemies be ſcattered.* *t* Pſal. 51. 18. *Do good in thy good pleaſure to Sion; build thou the walls of Jeruſalem.* *u* 2 Theſ. 3. 1. *Pray for us, that the word of the Lord may have free courſe, and be glorified, as it is with you.* *w* Rom. 10. 1. *My hearts deſire and prayer to God for Iſrael is, that they might be ſaved.* *x* Rev. 22. 20. *Surely I come quickly: Even ſo come, Lord Jeſus.*

Q. [*What do we pray for in the third Petition?*]

A. In the third Petition which is (*Thy will be done on Earth as it is in Heaven*) we pray that God by his Grace would make us able and willing to know *y*, obey *z*, and ſubmit to his will in all things *a*, as the Angels do in Heaven *b*.

y Pſal. 119. 34. *Give me underſtanding, and I ſhall keep thy Law.* *z* Pſal. 119. 35. *Make me to go in the path of thy Commandements.* *a* Act. 21. 14. *When he would not be perſwaded, we ceaſed, ſaying, the Will of the Lord be done.* *b* Pſal. 103. 20.

20. *Bleſs the Lord ye his Angels, ye do his Commandements, hearkening to the voice of his word.*

Q. [*What do we pray for in the 5th Petition?*]

A. In the fourth Petition, which (*Give us this day our daily bread*) we pray, that of God's free gift we may receive a competent portion of the good things of this life *c*, and enjoy his Bleſſings with them *d*.

c Prov. 30. 9. *Feed me with food convenient for me.* *d* 1 Tim. 4, 5. *Every Creature of God is good if it be received with Thankſgiving, for 'tis ſanctified by the word of God and Prayer.*

Q. [*What do we pray for in the 5th Petition?*]

A. In the fifth Petition, which (*And forgive us our debts as we forgive our debtors*) we pray, that God for Chriſt's ſake, would freely pardon all our Sins *e*, which we are the rather incouraged to ask, becauſe by his Grace we are enabled from the heart to forgive others *f*.

e Pſal.

e Psal. 51. 1. *Have mercy upon me O God, according to the multitude of thy tender Mercies blot out my Transgression.* *f* Mat. 6. 15. *If ye forgive not men their Trespasses, neither will your Father forgive your Trespasses.*

Q. [*What do we pray for in the sixth Petition?*]

A. In the sixth Petition, which is, (*And lead us not into Temptation, but deliver us from evil*) we pray, that God would either keep us from being tempted to Sin *g*, or support and deliver us when we are tempted *h*.

g Mat. 26. 41. *Pray that ye enter not into Temptation.* *h* 2 Cor. 12. 8. *For this thing I besought the Lord thrice, that it might depart from me.*

Q. [*What doth the conclusion of the Lords Prayer teach us?*]

A. The conclusion of the Lords-Prayer, which is, (*For thine is the Kingdom and the Power and the Glory, for ever, Amen.*) teacheth us to take our encouragement in Prayer from God only *i*, and in our

ur Prayers to praiſe him, aſcrib-
g Kingdom, Power, and Glory
him *k*, and in Teſtimony of our
ire and aſſurance to be heard, we
y Amen, *l*.

i Dan. 9. 18. *We do not preſent*
r ſupplications before thee for our
ighteouſneſs, but for thy great
ercies. *k* 1 Chron. 29. 11. *Thine*
Lord is the greatneſs, and the
wer, and the Glory, now therefore
thank thee, and praiſe thy glorious
me. *l* Rev. 22. 20. *Amen, even*
, come Lord Jeſus.

A *Confeſſion* of *Faith* According to the CATECHISM.

Rom. X. 10.

With the Heart Man Believeth unto Righteouſneſs: and with the Mouth Confeſſion is made unto Salvation.

I BELIEVE that the Scriptures of the Old and New Teſtament are the Word of God: And as they principally teach what Man is to believe concerning God, and what duty God requires of Man

they are the only rule to direct us how to Glorify and Enjoy God.

I BELIEVE that there is but One only, the living and true God, who is a Spirit, Infinite, Eternal, and Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth: And that the Three Persons in the Godhead, the Father, Son, and Holy Ghost are one God, the same in Substance, equal in Power, and Glory.

I BELIEVE that the decrees of God are his Eternal purpose, whereby according to the council of his own Will he hath fore-ordained whatsoever comes to pass: And that he executeth his decrees in the Works of Creation and Providence.

I BELIEVE that God did by the Word of his Power in the space of six days Create all things very good out of nothing: And that he created Man Male and Female after his own Image, in Knowledge, Righteousness and Holiness, with dominion over the Creatures.

I BELIEVE that God doth by his Holy, Wise, and Powerful Providence preserve, and govern all his Creatures, and all their actions: And that by a special act of Providence he entred into a Covenant of Life with Man upon condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil upon Pain of death.

I BELIEVE that our first Parents being left to the freedom of their own will, fell from the estate wherein they were Created by sinning against God in eating the forbidden Fruit: And that the Covenant being made with *Adam*, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression. And as we are guilty of *Adam*'s first Sin, do, want Original Righteousness and have our whole Nature corrupted; so we have lost Communion with God, are under his

Wrath

Wrath and Curſe, and liable to all the Miſeries of this Life, to death itſelf, and to the pains of Hell for ever.

I BELIEVE that God, having of his meer good pleaſure from all Eternity elected ſome to Everlaſting Life, did enter into a Covenant of Grace to deliver them out of the ſtate of Sin and Miſery, and to bring them into an eſtate of Salvation by a Redeemer the Lord Jeſus Chriſt, who being the Eternal Son of God became Man, and ſo continueth to be God and Man in two diſtinct Natures and one Perſon for ever.

I BELIEVE that Chriſt the Son of God became Man by taking to himſelf a true Body and a reaſonable Soul, being conceived by the Power of the Holy Ghoſt in the Womb of the Virgin *Mary*, and born of her in a low condition made under the Law, undergoing all the Miſeries of this Life, the Wrath of God and the Curſed Death of the Croſs; was buried,

and continued under the power of death till the third day when he rose again, after ascended into Heaven, now sits at the Right Hand of God, and will come to Judge the World at the last day.

I BELIEVE that Christ did once offer up himself a Sacrifice to satisfy divine Justice, and to reconcile us to God; and that he doth make continual Intercession for us: He doth also reveal to us by his Word and Spirit the will of God for our Salvation, and he doth subdue us to himself, ruling and defending us, restraining and conquering all his and our Enemies.

I BELIEVE that all those who are made partakers of the Redemption purchased by Christ are effectually called by the Spirit of God, which worketh Faith in them whereby they are united to Christ. And that the same Spirit convincing them of their Sin and Misery, enlightning their minds and renewing their wills, doth perswade

d enable them to embrace Jesus hrist freely offered to them in e Gospel.

I BELIEVE that they which are fectually called have all their Sins rdoned, are accepted as Righ- ous in the sight of God only for e Righteousnes of Christ imput- to them and received by faith; ey are received unto the number Gods Children, and have a ght to all the priviledges of such; d being renewed in the whole an are enabled more and more dye unto Sin, and to live unto ighteousnes: And they have veral benefits which accompany flow from a justified state, as surance of Gods Love, Peace of onscience, Joy in the Holy Ghost, crease of Grace, and persever- ce therein unto the end.

I BELIEVE that the duty which od requireth of Man is Obedi- ce to his Will at first revealed the Moral Law, the summ of hich as comprehended in the Ten ommandements is to love the

Lord our God with all our Heart, and our Neighbour as our ſelves.

I BELIEVE that no meer Man ſince the fall, is able in this Life perfectly to keep the Commandments of God, but doth daily break them in Thought, Word, and Deed: And tho' ſome Sins in themſelves and by reaſon of ſeveral Aggravations are more heinous in the ſight of God then others, yet every Sin deſerves Gods Wrath and Curſe, both in this Life, and that which is to come.

I BELIEVE that there is no eſcaping the Wrath and Curſe of God due unto us for Sin without Faith and Repentance; And that this Faith is a ſaving Grace, whereby we receive and reſt upon Jeſus Chriſt alone for Salvation, as he is offered to us in the Goſpel: And that this Repentance is, when out of a true ſence of Sin, and apprehenſion of God's Mercy in Chriſt, we do with grief and hatred of Sin, turn from it unto God

God with full purpose of, and endeavours after new Obedience.

I BELIEVE that the Spirit of God maketh the Reading, but especially the Preaching of the Word an effectual means to convince and convert Sinners, and to build them up in Holiness and Comfort through Faith unto Salvation.

I BELIEVE that a Sacrament is an holy Ordinance Instituted by Christ, wherein by sensible signs, Christ and the benefits of the New Covenant are represented sealed and applied to Believers: And that the Sacraments of the New Testament are Baptism, and the Lord's Supper, which do not become Effectual means of Salvation by any virtue in them, or in him that doth Administer them, but only by the Blessing of Christ, and the working of the Spirit in them that by Faith receive them.

I BELIEVE that Baptism is a Sacrament wherein the washing of Water in the Name of the Father,

and of the Son, and of the Holy Ghoſt doth ſignify and ſeal our Ingrafting into Chriſt and partaking of the benefits of the Covenant of Grace, and our Engagement to be the Lords: And that 'tis not to be Adminiſtred to any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and Obedience to him; but the Infants of ſuch as are Members of the viſible Church are to be Baptized.

I BELIEVE that the Lords-Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Chriſt's appointment, his death is ſhewed forth; and the worthy Receivers are (not after a corporal and carnal manner, but) by Faith made partakers of his Body and Blood, with all his benefits to their ſpiritual Nouriſhment, and growth in Grace.

I BELIEVE that Prayer is an offering up of our deſires to God for things agreable to his Will in the

the Name of Christ with Confession of our Sins, and thankful acknowledgment of his Mercies: And that the whole word of God is of use to direct us in Prayer, but the special rule of direction is, that form of Prayer which Christ taught his Disciples, commonly called the Lords-Prayer.

I BELIEVE that the Souls of Believers are at their death made perfect in Holiness, and do immediatly pass into Glory, their Bodies being still united to Christ, do rest in their Graves till the Resurrection, when being raised up in Glory, they shall be openly acknowledged and acquitted in the day of Judgment and made perfectly blessed in the full enjoying of God to all Eternity.

A

PRAYER

In the Words of the

CATECHISM.

Luke XI. 1.

Lord, Teach us to Pray.

O God, the Father, Son, and Holy Spirit, Three Persons, but one God, who didſt in thine Eternal purpoſe fore-ordain whatſoever comes to paſs; who haſt created all things out of nothing by the word of thy Power, and by thy Holy, Wiſe and

d Powerful Providence, doſt pre-
rve and govern all thy Creatures
d all their Actions. Help me to
w nigh unto thee with all holy
verence and confidence as a Child
his Father ready to help me. Free-
pardon me for the ſake of Chriſt;
I am guilty of Adam's *firſt Sin,*
ave a corruption in my whole Na-
re, from which do proceed all Actual
anſgreſſions. I am not able to keep
y Commandements, but do daily
eak them in Thought, Word and
eed, and ſo deſerve thy Wrath and
urſe, both in this Life, and that
hich is to come. Bring me O Lord
t of this ſtate of Sin and Miſery
to a ſtate of Salvation by my Re-
eemer the Lord Jeſus Chriſt: Con-
vince me of my Sin and Miſery, En-
ighten my Mind in the knowledge
Chriſt, and renew my Will. Give
e Repentance unto life, that with
true ſence and hatred of Sin I might
urn from it unto God with full pur-
poſe of, and endeavours after new
bedience. Perſwade and enable me
embrace Jeſus Chriſt, that by

Faith I may receive him and rest upon him alone for Salvation, as he is offered to me in the Gospel: Accept me as Righteous in thy sight for the Righteousness of Christ imputed to me; receive me into the number of thy Children, that I may have a right to all the Priviledges of the Sons of God: Renew me in the whole Man after thine Image, and enable me more and more to dye unto Sin and live unto Righteousness. Make me able and willing to know, obey and submit to thy Will in all things as the Angels do in Heaven. Help me to sanctify thy Sabbath, to make an holy and reverend use of thy Name, and to perform the duties belonging to every one in their places and Relations: That I may maintain truth between Man and Man, and do nothing that is injurious to my own or Neighbours Life, Name or Estate. Give me contentment with my own condition, with a Charitable frame of Spirit towards my Neighbour and all that is his. Keep me from being tempted to Sin, or

support

pport and deliver me when I am
mpted. Give me assurance of thy
ve, Peace of Conscience, Joy in
e Holy Ghost, Increase of Grace
d perseverance therein unto the
d. Enable me and others to glorify
ee in all that whereby thou dost make
y self known.; and dispose O Lord
all things to thine own Glory:
Let the Kingdom of Satan be destroy-
d, the Kingdom of Grace advanced,
y self and others brought into it,
nd kept in it, and the Kingdom of
Glory be hastned. I give thanks un-
o thee O Lord, that thou hast given
ne the Scriptures of the Old and New
Testament, as the only rule to direct
ne how to glorify and enjoy thee:
And that thou dost make the Reading,
but especially the Preaching of the
Word an effectual means to convince
and convert Sinners, and to build
them up in Holiness and Comfort
through faith unto Salvation; help
me to lay up thy word in my Heart
and practise it in my life. Blessed
be thy Name, O Lord, that the Lord
Jesus Christ the Redeemer of thy Elect

di

did once offer up himself a Sacrifice to satisfy divine Justice, that thereby he did reconcile Sinners to God; and doth make continual Intercession for them. I give thee Praise for those holy Ordinances, Baptism and the Lords-Supper, wherein Christ and the Benefits of the New Covenant are represented, sealed and applyed to Believers: Grant O Lord that I may perform my Baptismal Covenant, as I was engaged to be the Lords, that so I might know, that I was then ingrafted into Christ, and did partake of the benefits of the Covenant of Grace. I praise thee O Lord, for a competent portion of the good things of this Life; above all for the benefits which Believers receive from Christ at death, and at the Resurrection. Grant O Lord, that at my death my Soul might immediately pass into Glory, and my Body being still united to Christ might rest in the grave till the Resurrection, that then being raised up in Glory, I might be made perfectly blessed in the full enjoying of God to all Eternity. I give thee

Praise

Praise O Lord, that I could thus in the Name of Christ offer up my desires unto thee; O let them be all accepted and answered as things agreeable to thy will.

Our Father which art in Heaven, Hallowed be thy Name, thy Kingdom come, thy will be done in Earth as it is in Heaven, give us this day our daily Bread, and forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us, and lead us not into temptation, but deliver us from Evil, for thine is the Kingdom, and the Power and the Glory for ever, Amen.

THE

THE CHRISTIANS *Daily Work*;

OR,

RULES to be constantly observ'd on *Lord's-days*, and every Day, with Scriptures under each, to Enforce them.

ALSO,

Questions to be put Daily to thy Heart, and Conscience, in Self-Examination.

Together With
Apt *Motives* and *Directions* to Enforce All.

Mark. 13. 37. *I say unto all watch.*
Col. 1.10. *That ye might walk worthy of the Lord unto all well-pleasing, being fruitful in every good work.*
Prov. 4. 23. *Keep thy Heart with all diligence*, &c.
Psal. 77. 6. *I commune with my own heart*, &c.
2 Tim. 3. 17. *That the Man of God may be perfect*, &c.

To The Christian Reader.

AS to the foregoing part of this Manual, the Authors own Preface may inform thee fully of his design: And the thing (if well perus'd) will speak abundantly for it self.

The following Appendix was Pen'd by another hand (according to all just computation) about some 35 or 40 years since at least. And as 'twas drawn up in the nature of a Private Directory, for his own use, and some other Christian Friends about him: So nor was't ever design'd to appear thus Publick, had not this Pertinent Occasion now offer'd it self: Pertinent, as it presents thee with a short but full Breviary to Regulate thy Practice, and square by it thy Christian Course; as the other Pieces gave thee

thee an admirable Model to settle thy Faith, and inform thy Judgment, as well as Methodize and Animate thy Devotion. Pertinent likewise, inasmuch as these, without the other, would be ineffectual to have formed thee into a Perfect Man, unto the measure of the Stature of the fullness of Christ; so as, to be compleat in him. For what's the most elevated Devotion both of Tongue, Knee, or Gesture, without a Corresponding Life and Conversation; but like a suddain Blaze, and the crackling of Thorns? nay what's the Energy and Life of Faith it self but Practice? So truly could those Primitive Champions for Christianity insult over the Heathen Oracles, and their Idol Pageantry: Non magna Loquimur; (say they) sed Vivimus. And as one of our own Nation most Elegantly has it. "To Suppress (says he) the "Operation of our Religion is indeed "to extinguish it: For as it consists "in Active Principles, such Princi-"ples cease to be, when they cease to "Act. 'Tis true, without it Religion

"may

may be a Vizor for the Hypocrite, a Stale for the Ambitious, a Wash or Tincture for the Covetous; but where it is these, it ceases to be it self. The Essence and being of Christianity is Practice.

In short the Vitals of Religion consist certainly in somewhat more than meer Orthodox Speculations of the Head, or the most Eloquent, tho' glorious Cadencies of the Tongue. Religion is a Principle rooted in the Heart as in its Seat, diffusing it self in an uniform Harmony in the Life and Conversation: without which it dwindles into meer Air and Shadow; and the Man can no more be stiled a living Christian; than a Corps, or an Effigies (tho' never so exquisite a Master-piece) can be thought a living Man.

Now how far the following Rules and Questions, &c. Contribute to promote this Power of Godliness, the Divine Life, or the Vitals of Religion in thee; thy own Experiment of them will best (I am apt to think) resolve the Query. And for thy Encouragement,

ment, may I tell thee, the Author of them Religiously made Conscience of Transcribing them in his daily Practice; nay, and (pursuant to his own advice) kept a Diary, (too great a Rarity in the present Age) to observe how his Heart and Actions did correspond with, or deviate from such Scripture Rules: Which very thing made him (tho' otherwise more retired than many) of such publick Observation to all that knew him; when they found this Scheme of Living, which he drew up, to be not only Rational, and Scriptural, but Practicable too. This very thing rais'd him to a most Eminent Pitch, not barely as a private Christian, but (as he was in truth too) a Master-builder in Israel; and his Path, (by this means) both living and dying, was like that of the Just, *shining more and more unto the perfect day.*

The Rules here given thee are most consonant with Scripture; nay the very places are themselves referred to and inserted, that by consulting them thou mayest convince thy self: 'Tis true

true, the Scriptures are not here drawn out at large, that the piece might not swell to too great a bulk. The Questions thou wilt find them full, close, and pungent; all adapted to the various Circumstances of Life, to the Word of God, and the great Law of Conscience. The Motives and Directions to the end to enforce all, are most pertinent; nay and, if not attended to and followed by thee, thou missest (let me tell thee) the whole design.

Make then, Christian, a Religious Experiment daily of the whole as laid down here in all its parts. Then wilt thou be like a trusty Garrison, having its Spies and Guard every way, to prevent any Forreign Invasion and Attacks, as well as Private Insurrections and Mutinies within. Then, if thou keepest thy Heart with all diligence, out of it will come flowing to thee Issues of Life: If thou settest a Guard too upon thy Life and Conversation, and takest a daily scrutiny of thy Actions at the Bar of Conscience, 'twill Purify thy Heart, and keep thee from the Evil of this World;

nay

nay the Evil One himself shall never hurt thee: Since, if thus thou fightest lawfully, thou shalt go on conquering and to conquer: *Which tho thou canst not promise or effect in thy own poor single strength; yet God will second thy desires, and give an edge to thy Endeavours, when thus thou* watcheſt unto Prayer. *God's Promise may be thy security, that his* Grace shall be sufficient for thee.

THE

THE CHRISTIANS *Daily Work.*

Rules *to be obſerv'd in Reference to the* Lord's-Day.

THOUGH the Rules for every Day reach the *Lord's-Day*, and muſt be then obſerv'd as on other days; yet there are ſome things that have a more peculiar reference to the *Lord's-Day*, & ſome things to be mention'd with refe-rence to the *Lord's-Day*, that are not to be obſerv'd on other days.

With

With the other Rules read and obſerve theſe on the *Lord*'s-*Day* viz. On the *Lord*'s-*Day* there muſt be,

1. *Rule.* A Holy Preparation *Exod.* 20. 8. Lay aſide the World and bring your Hearts into a Spiritual Frame.

2. There muſt be a Holy reſt a reſt from all Work, that is not the *Lord's-Day*-Work, *Iſai* .58. 13. *Exod.* 20. 10.

3. Holy Employment, *Iſa.* 52.2

4. Attend the ſpecial Work of the Day, and that is,

1. *Meditation.* And here Meditate,

1. On the Work of Creation *Exod.* 20. 11. *Pſal.* 143. 5. *Pſ* 8. 3. to the end. *Pſal.* 92. 4, 5.

2. On the Work of Redemption, *Heb.* 12. 2, 3. *Zech.* 12. 10.

2. Another ſpecial Work of the *Lord*'s-*Day* is Thankſgiving, *Pſal.* 92. 1. to the 6 Verſe. *Pſal.* 139. 14. *Rev.* 1. 5, 6. 1 *Pet.* 1. 3, 4 *Pſal.* 118. 22. to 25; 27, 28, 29 *Pſal.* 103. 1, to *v.* 5. *Pſal.* 92. is called

ng a Psalm or Song for the Sabbath day.

5 An holy frame suitable to the day, and the work of it. 56. *Isai.* 2. 58. *Isai.* 13. 32. *Psal.* 4. 110 *Psal.* 31. *Exod.* 15. 28. *Num.* 9.

6 An holy observation of the whole day. 31. *Ex.* 15. 23. *Lev.* 31.

Caution.

Other Ordinances and Duties are not to be omitted; but carefully attended on and performed by thee: As Prayer, Hearing, and Reading, holy Conference, &c.

Rules to be Observ'd on every day.

1 Rule, Awake with God, lift up your hearts to him, Have some good and suitable Meditations on your bed, and as you rise. 139. *Psal.* 18. 3. *Cant.* 1. 4. *Psal.* 4. 3. *Psal.* 6.

2 Let it be one of your first works in the morning to renew

your resolutions for the day. *Psal.* 106. 17. *Psal.* 3.

3 Converse with God every morning in secret solemn Prayer and that before you converse with the World. 6. *Mat.* 6. 1. *Mat.* 35. 88. *Psal.* 13. 63. *Psal* 119. *Psal.* 147.

4 Take some convenient time every day for Reading the Scriptures: Not neglecting other good Books when opertunity offers it self. 1. *Josh.* 8.

5 Ever carry God in thy Heart and have Him much in thy thoughts. 23. *Pro.* 17. 73. *Psal.* 23. 71. *Psal.* 12. 14.

6 Never be off thy watch. Watch your selves for God, against your Enemies. 13. *Mar.* 33. the end. 12. *Luk.* 35, 36. *Mat.* 41. 2 *Tim.* 4. 5. 2 *Hab.* 21. *Isai.* 8. 3. *Rev.* 3. 1 *Pet.* 8. 21. *Luk.* 34. 36.

7 Be much in Ejaculatory Prayer: Which is mental only, Vocal also. Mental only. 14. 15. 2 *Chro.* 18. 31. 16. *Judg.* 2 *Neh.* 4.

vocal also. 49. *Gen.* 18. 33. *Isa.* 2. 7. *Mich.* 13, 14. 12. *Jo.* 26 29. *v.* 22. *Luke* 40 to 43 *v.* 3. *Neh.* 14, 22. And be giving thanks this way for mercies, 11. 41, 42. Let not this shut out lemn Prayer. 6. *Eph.* 18.

8 Neglect not occasional visits: ready to giue God a visit on all casions. 1 *Thess.* 5. 17.

9 Observe, consider, remember nd improve the works of God: e passages between, God, your lves, and others. 8. *Psal.* 3. &c. 6. *Job* 24, 25. 8. *Deut.* 2.

10 Mispend no time, but improve all to the best advantage: end no more time in Sleeping, ting, and drinking; in Compa-, Visits, and Recreations &c. an is convenient. 5. *Eph.* 7, 8, 6. 1 *Tim.* 5. 13. 1 *Tim.* 4, 6. *Jam.* 5. 1*c*. *Luke* 19, 23. 24. 25.

11 Keep thy Tongue from E- 3. *Jam.* 5 to 11 *v.* 34. *Psal.* 3. 1 *Pa.* 26. The several E- ils of the Tongue must be watcht ainst; as Lying 3. *Col.* 9. Cur-

sing. 3. *Jam.* 10. Swearing. 5. *Mat* 34, 35. 9. *Ecl.* 2. Ribauldry 5. *Eph* 4. 3. *Col.* 8. Railing 1. *Pet.* 3. 9. Evilspeaking. 4. *Jam.* 11. There is speaking Evil to a Person's Face by Scoffing &c. 2 *Sam.* 6. 20. 2 *Sam.* 16. 5, 6, 7. In their absence by whispring 1. *Rom.* 29. 16. *Pro.* 28. Backbiting. 19 *Levit.* 16. 15. *Psal.* 3. Both these may be several ways, as, by false accusations. 35. *Psal.* 11. Publication of Evils 11. *Prov.* 13. Let not thy Tongue speak Slightly of God. 20. *Exod.* 7. Abuse not thy Tongue to idle vain Discourse 4. *Eph.* 29.

12 Be Just in all thy Dealing 7. *Mat.* 12. 6. *Mich.* 8. 19. *Lev.* 11. 13, 14, 15, 35, 36, 37. 1 *Thess.* 4. 6. Woe to the oppressor. 72. *Psal.* 4. 3. *Col.* 25. 33. *Isai.* 14. to 17 v. Many Professors are notoriously base this way, 8. *Amos* 4. to the end. 12. *Hos.* 7. 8.

13 Be carefull what company you chuse to converse with. Avoid bad Company. 29. *Pro.* 4. 13. *Pro.*

13. *Pro.* 20. 28. *Pro.* 7. 1 *Cor.* 9. 9 11. 2 *Thef.* 3. 14. Walk with the people of God. 119. *Pſal.* 53. *Rom.* 15. 24. 42. *Pſal.* 4. 2. *Jo.* 1. 3. *Mal.* 16.

14 Make it thy great deſign and aim to be doing and receiving Good. 2 *Tim.* 2 21. 34. *Pſal.* 14. 3. *Mal.* 16. 3. *Heor.* 13. 10. *Act.* 38.

15 Let all the Duties of thy place and Relation be carefully performed, 1 *Cor* 7. 7, 24.

16 Receive all thy Mercies with Prayer and Thankſgiving, 8. *Deut.* 3. 1 *Tim.* 4. 4, 5.

17 Walke evenly; keep up an eveneſs of Heart and life in Religion and in all conditions. 23. *Pro.* 17. 1 *Cor.* 15. 58. And not like Reuben, 49. *Gen.* 4. Walk evenly in all conditions 1 *Cor.* 7. 29 to 33. 4. *Phil.* 11. to 14. *v.*

18 Die daily in thy preparations and Expectations. 1 *Cor.* 15. 31. 12. *Luke* 35. 36.

19 Allot ſome convenient time every day for ſet Solemn Medita

tion besides occasional Meditations. 1. *Josh.* 8. 1. *Psal.* 2. 2. *Gen.* 63.

20 Let never an evening pass without Solemn performance of Secret Prayer. 30. *Exod.* 7, 8. 14. *Psal.* 2. We read of the evening Sacrifice under the Law; and doubtless spiritual Sacrifice is required under the Gospel. *David* did call on God, as in the morning, and at noon, so in the evening. 55. *Psal.* 16, 17.

21 Let God every night go with thee to thy Chamber, and thy Bed; lie down and sleep with him. 63. *Psal.* 6, 7, 8. 3. *Cant* 1. 1. *Cant.* 13.

22 Let all thy works be done with Prudence and Piety. 112. *Psal.* 5. 3. *Prov.* 21 to 25 v. 4. *Pro.* 7. 4. *Jo.* 34.

23 Let every work have its season, and every season it's work; So as one duty may not entrench upon, and may not thrust out another. 3. *Eccl.* 1. 11.

24 Maintain a Vigorous Exercise

ise of Faith; on God, his Attributes; on Jesus Christ, and His fullness, on the Covenant of Grace with the promises thereof, and on the Invisible World. 2. *Hab.* 4. 14. *Jo.* 1. 3. *Gal.* 22. 11. *Heb.* 1. 25 Call thy self daily to an account. 77. *Psal.* 6. 4. *Psal.* 4. 1. *Eccles.* 16. and here ask thy Heart these following Questions.

Questions to be put to thy self every Night.

1 *Qu.* What Mercies Spiritual or Temporal have I received from God? How have they been given, accepted, and improv'd?

2 What Temptations have I met with? and what have bin the issue of their assaults?

3 How have I improved my time? Have I filled it up with Duty?

4 What have my thoughts bin in my first, and my last thoughts? What have my thoughts bin in my general, and particular calling;

company and out; what workings of thoughts have I had on the various objects proposed?

5 Have not I abused my Tongue to unsavory language, vain discourse, speaking evill of others, speaking not according to truth; and angry speeches?

6 What irregular actions of Soul and life have I been guilty of?

7 Has any known Duty of Religion been this day omitted?

8 What good have I done or might have done? What good have I received? What Glory has come to God? what benefit to my self, or others Soul or Body;

9 Have I been Spiritual in the performance of the duties of Religion; alone, and with others?

10 Has the rule of Justice and Equity been observ'd in my commerce and dealings?

11 Have I faithfully and conscientiously discharged the duties of my place, and relation according to Scripture Rule?

12 Have my Recreations for

Na

Nature, Meaſure, and end, been warrantable by the word of God?

13 Have I in my Eating and Drinking eyed God the giver? Have I thankfully received, and moderately uſed his Creatures aiming at God's Glory in all?

14 Have I preſerv'd an evenneſs of Spirit, Soul, and life in Religion; in every condition, under all diſpenſations and occurrences?

Three Things by way of Motive.

1 We cannot every day go over, and examine our ſelves by all the rules in Scripture, without reducing them to ſome general heads; yet the thing it ſelf being a plain duty; it may engage us to uſe and keep cloſe to the foregoing Rules and Queſtions, as conſonant with Scripture.

2 This courſe will engage us to Caution and watchfullneſs.

3 This courſe has a ſingular and immediate tendency to holineſs and peace.

Directions with reference to the foregoing Rules.

1 Let it be one of your first works in the morning to Read over these Rules, be sure well to consider them, to work them home on your Heart, and charge it with them: all this too in order to practice. On the Lords day Read over the Rules for that day, and the others also: and this if you can before prayer.

2 Let this be one of your great requests to God every morning, that he would enable you that day to keep to these Rules. 2. *Phil.* 13. 36. *Ezek.* 37.

3 Be observant and watchfull throughout the day. 26. *Mat.* 41. 1 *Cor.* 16. 13. 2 *Tim* 4. 5.

4 Be often reflecting and calling thy self to an account. 1. *Hag.* 5.

5 Whenever thou shalt transgress any of these Rules, make haft to the Throne of Grace: hasten

ſten to Prayer, confeſs thy Sin; beg pardoning and healing Grace. 28. *Prov.* 13.

Rules in reference to the Queſtions that thou art every day to propound to thy ſelf.

1 We are to conſider the preparations to this duty: And theſe are either more remote or immediate.

Firſt Remote, and ſo take this Rule. There muſt be reſolution, watchfullneſs, and diligence.

Second Immediate; and ſo when thou comeſt to call thy ſelf to an account, diſcharge thy ſelf of the world, and let there be ſome ſhort Ejaculations to God for his aſſiſtance.

2 The Duty it ſelf. And here conſider,

Firſt the Time; and ſo take these Rules.

1 Alot a convenient ſeaſon, the Evening is judged moſt convenient

ent, and that before evening Prayer in ſecret in caſe this cannot always be done before the Solemn evening Prayer; yet when you have done this make ſome ſhort but ſutable yrayer: if you are diverted from this in the evening, do it without fail in the morning; Obſerve the Rules, and propoſe the queſtions to thy ſelf on the Lords day, as well as on other days.

2 Alot ſufficient time, do not perform this work ſlightly: take ſo much time as you may do the work effectually; that you may examine your ſelves on every queſtion, and ſee how it is with you.

Secondly, the manner of performance, and here take theſe Rules.

1 Set thy ſelf as in the preſence of God, and as if thou wert at his Tribunal. This will make thee ſerious.

2 Deſtinctly propoſe theſe queſtions to thy ſelf; faithfully examin thy ſelf upon them: let conſcience

ſcience impartially judge, and give in it's anſwer to each of them, and paſs ſentence accordingly. 1 *Jo.* 3. 20, 21. take in the Night before in your examination.

3 Take heed that this run not into formality; and be deſtitute of that Spirituality which ſhould attend it.

The Improvement. Theſe Three Rules.

1 To record thy experiences; it is an excellent courſe to keep a Diary; and upon examination write down thy experiences: Our memories are ſlippery.

2 Make a faithfull acknowledgment to God of what thou haſt obſerv'd. Give God the Glory of his mercies. What Sins thou haſt commited, confeſs them, be humbled for them, beg the Pardon of them, and ſtrength againſt them. Conſider all cricumſtances that have attended thy mercies and Sins.

3 Let thy experiences have their due influence on future actions, let thy experience of mercy make thee Love, Serve, and truſt &c. on God more. Let Sin and Temptation make thee more humble, resolved, and watchfull. In a word, let all lead to Holineſs and the fruit of Righteouſneſs will be peace.

FINIS.

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